The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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☞ Money carefully enveloped and directed as above, may be sent by mail at our risk.

☞ We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of Anti-Slavery truth, with the hope that they will either subscribe themselves or use their influence to extend its circulation among their friends.

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PRICE THIRTY DOLLARS.
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Are now opening their Second Large Stock of Goods for the season, embracing every variety and style of
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CHARLES DICKENS
IN WHICH IS INCORPORATED
Dickens Household Words.

This brilliant and beautiful periodical is issued monthly by us from advance plates made in London, thus securing its publication on the same day in both hemispheres. Although but six months old it has already reached a circulation in Europe and America of over 130,000 copies of each number. There was commenced in the March number a series of papers entitled,

Journeys of the Uncommercial Traveller,
BY CHARLES DICKENS.

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THE WOMAN IN WHITE,

which was written for and makes its first appearance in this publication. Readers who peruse the beautiful stories, sketches, etc., of 'All The Year Round,' quoted into other publications, should understand that they get only a taste of the rich things which the entire work contains each month.

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EMERSON, FITCH & Co.,
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Three Dollars per Annum, or Twenty-Five Cents a Number. Upon the receipt of the subscription price, the publishers will mail the work to any part of the United States, pre-paid. Subscriptions may begin with either the first, or any subsequent number. The postage of the Atlantic is Thirty-Six Cents a year, if pre-paid.

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Clubbing arrangements. Subscribers to pay their own postage. Two copies for Five dollars; Five copies for Ten Dollars; Eleven copies for Twenty dollars.

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The subscriber offers for sale her entire stock of medicines, together with all the fixtures for preparing the same, at her residence on high street, Salem, Ohio. C. L. CHURCH.
March 1st.1860.

The Anti-Slavery Bugle.

From the Toronto Globe.

THE FUGITIVE ANDERSON.

HIS EARLY LIFE AND ESCAPE FROM SLAVERY.

John Anderson was born in the year 1831, in Howard county, State of Missouri. His mother was the slave of one Burton, a carpenter, who lived on a small farm near Fayette. His father, who was almost white, served as a steward on board a steamer, which sailed on the Missouri, but made his escape to South America while Anderson was yet young. His mother remained with Burton till Anderson was seven years old, when she and her master had a quarrel. Young Anderson was "raised" by Mrs. Burton, of whom he speaks highly. He was brought up on the farm, and in process of time gained such a knowledge of farming that he undertook its management. Tobacco, wheat, and corn are the principal crops in that part of Missouri, and a sufficient quantity of stock is kept by every farmer.

Anderson acquired great proficiency in running, jumping, and other athletic amusements usually practised by the slaves in the evening, which afterwards proved of great service to him. The slaves are allowed a week's holiday at Christmas, which from Anderson's account, they seem to spend pleasantly. During this holiday season, they frequently meet in the evenings to sing and dance. Anderson, however, never delighted in dancing, not thinking it proper amusement. Many of the slaves grew tobacco, &c., on their own account, and in this way some acquired sufficient means to purchase their freedom.

Anderson is a Free Will Baptist by profession, and was a regular attendant on the services of that denomination. He never heard any ministers denouncing slavery. Any who would do so would not be allowed to preach. When about twenty years of age he was married by a Free Will Baptist minister to a slave, the property of one Brown, who resided two miles from Burton's. After Mrs. Burton's death, Burton and Anderson had a dispute, which ended in his being sold to one McDonald, who lived in Glasgow, thirty miles from Fayette. Being thus separated from his wife, Anderson was much discontented, and from this time he watched for an opportunity to make his escape to Canada, of which he had frequently thought before. McDonald, who was a harder task-master than Burton, to prevent Anderson from going to see his wife, selected one for him among his own slaves, but Anderson would not become a party to so dishonorable an arrangement. For his wife he always entertained great affection.

In September, 1853, when he had been about two months with McDonald, he made his escape. McDonald was at the church, investigating a case of a slave having been whipped to death, when Anderson rode off on one of his master's mules to a branch of the Missouri, at a point where there was a ferry. The ferryman being under order to prevent all slaves who had no passes from crossing, asked Anderson for his pass. Anderson replied that he did not require one, but the ferryman would not allow him to go over. Riding back with the mule into the woods, he remained there till evening, when he returned to the river. He was on the point of seizing a boat that was lying on the bank, when some one appearing, he was compelled to retreat into the woods, where he lay till within two hours of daybreak. He then ventured once more to the bank, and found a skiff without oars, lying by the river. He supplied himself with a piece of bark, and using this as a paddle, he got across the stream. He had now for the first time been in a boat. He then repaired to the house of his father-in-law, who was a ferryman and a barber by trade, and from him he obtained some refreshment. His father-in-law being told that he was on his way to Canada offered Anderson a pistol, which he refused. He next visited his wife and child, and affectionately bidding them farewell he went on his way, determined to obtain his freedom, which from his youth up he seems to have considered his inherent birthright. He had formed the resolve to sacrifice his liberty only with his life.

It was about noon on the second day after his leaving McDonald, that a man named Digges met him and asked him for his pass. When Anderson said he had no pass, Digges with his slaves chased him, and in the conflict that ensued Digges was wounded and Anderson escaped uninjured. About a week after his adventure with Digges, Anderson found shelter for a night in a barn, where he met a colored boy, from whom he purchased some provisions. This boy told him that his sister had been sold by his master about a week before. At this Anderson's generous heart was moved, and by way of retaliation he determined to run away with one of his horses. But while he was endeavoring to carry out his purpose, the farmer mounted his horse and pursued Anderson, who escaped to a field where the man could not reach him.—Anderson, however, was fired at, but sustained no damage. He usually travelled by night, and got what rest he could during the day. He suffered much from want of food, sometimes not tasting any for several days, and often he had to content himself with corn, hazel nuts, pawpaws, and raw potatoes. A dollar and a half was all the money he had when he started on his perilous journey, and of this he never spent any except when compelled to do so by extreme hunger.

One day while resting himself by the way side a man on horseback rode up and attempted to capture him, but Anderson fled to a neighboring field and found protection among the stalks of corn.—In the evening he came back to the public road and observed a fire in the woods not far distant.

Imagining that some people were engaged husking corn he went to the spot, and discovered that the man who had attempted to catch him during the day was lying in wait. Seeing at once that this was one of the numerous expedients resorted to by slave pursuers, he took to flight, and afterwards carefully avoided falling into any such traps.

Impelled by necessity to resort to any expedient to satisfy the cravings of hunger, he one day entered a farm house by the kitchen door, and finding some salt that was at hand he put it in his pocket and walked out, meeting none of the inmates. He next came to a farm yard, where he captured three chickens and then repaired to the woods that were close by. Lighting a fire he cooked two of them, but had scarcely finished the second when he heard some footsteps, and naturally thinking that the owner of the chickens was in pursuit of him he made his way out of the woods with the other chicken in his hand as soon as possible. This chicken served him for two days. Near Mississippi village he met with a colored man and gave him ten cents to buy some crackers for him. This man, in whom Anderson placed little confidence, after some delay brought him the crackers, which he greedily devoured. He crossed the Mississippi by night, using for that purpose a boat which he found near the river, and keeping clear of the ferry for fear of detection. It was now Saturday night and about two weeks since he had left McDonald, and he had reached the free State of Illinois, but from the attempts made to capture him in this State, he was convinced that he was almost in as much danger there as he had been in Missouri.

On Sunday night he went into the house of a white man, an Englishman, who gave him a good supper and a bed. He was prevented from sleeping for some time, having his suspicions excited by a gun which he saw in the room, thinking it might be used for overcoming such subjects as himself. As yet he reposed no confidence in any men, and distrusted equally all he saw. Weariness at last overcame his terror, and on waking in the morning he found himself much refreshed. His entertainer lent him a razor by which he was enabled to indulge in the luxury of a shave. Having got breakfast, and after the good-hearted Englishman had prevailed on him to take some bread and apples in his pocket, John again set out with renewed strength and spirits. He soon met some men on horseback who asked him for his pass, but he pretended to be free. The men, disbelieving him, pursued, but Anderson was too expert for them and made his escape to a hill, the women calling out as he passed. In the evening he found himself by a small river, where he saw a canoe sunk. Seeing a dog some distance before him he retreated into the woods, and struck another river. He there observed a boat crossing, but being afraid that his liberty might be endangered if he attempted to pass that way, he went back into the bush. Having by this time consumed what the Englishman had given him, and having a keen appetite he made an attempt to capture some chickens, but was unsuccessful. He came upon a white man's house, into which he entered and pretended he had lost his way. Here he got his breakfast and bought a loaf of bread from the housewife for ten cents. The farmer promised to direct him, but when they were but a few yards from the house, Anderson perceiving the man was leading him back, and seeing his sons some distance before him took to flight. After two days he struck a branch of the Illinois river which he crossed, and after proceeding some distance he came to a railway track with the use of which he was acquainted. He next came to Bloomington where he obtained some provisions. He availed himself of the railway track for a short distance north of Bloomington. Confused and bewildered he met a man who promised him a ride if he would help him with his cow. Anderson consented to do so and rode with the man to a certain village when he was requested to leave. After leaving the village Anderson again encountered him and accompained him, notwithstanding his attempts to shun him. At this man's house he got his supper and a bed, and started early next morning before breakfast.

Through some villages which he passed every one looked on him as a curiosity, on account of his travel-stained condition—the children running to the doors to stare at him.

In one farm house which he entered he had purchased a loaf of bread, when a man came in at whom Anderson took fright and ran out, the housewife after him, calling that he had better pay her the ten cents, which he did while standing by a fence after he had collected himself. Overtaking some teams that were on the road to Rock Island, he got on one of them and reached that city by daylight. Here he hired himself to a barber, though he was quite uninstructed in the art of shaving. Remaining in that city for two days, he went to Chicago, the Abolition Society paying his fare. It is pleasing to note the existence, so near the seat of slavery, of such a society, always ready to assist the oppressed in asserting their freedom.

In Chicago he lived with a barber, but remained there only three weeks, when he left for Windsor, being advised by his master to do so. During his stay in Windsor, where he got employment as a laborer, he wrote twice to his wife, but he suspected the letters were opened. A reply was received stating that his wife was in Detroit, and asking him to go over for her. This letter was probably penned by some slave catcher. Anderson submitted the matter to a friend who told him not to comply with the request, for there was likely some evil lurking under it. It was about the beginning of November, 1853, when he reached Windsor, about six weeks after he made his escape from his master in Missouri. He worked as a plasterer at Hamilton and Caledonia, and at the time of his arrest by Mathews, was engaged making maple sugar. After being discharged he went to Simcoe, where he was again arrested and brought before Mathews, who thought that now he "had the evidence against him nicely fixed up". Anderson says, "he never knew that there was so much *law* in the world as he found in Canada."

He can read very little but cannot write.—When about sixteen years of age he got a spelling book, the only book he ever had while in slavery, but did not make use of it. He is a man of great muscular strength, and of a determined but kind disposition.

* * *

Punch, ever ready to assist all who are in difficulties, and understanding that the secession States are bothered to find a fit name for their empire, respectfully suggests Slaveownia.

From the Ashtabula Sentinel.

STATE OF THE UNION.

The patient in consumption, or with a cancer, feels and acts as if he was doomed, long before he will confess it; and though he may profess to be recovering, and even think so, he actually prepares for death. The cough and the hectic fever do not alarm him; because they are facts, established by the incipient dissolution of his system. So with this Nation. The work of dissolution has come to exist; and all that seems left for us, is to acknowledge it. We feel it, see it, hear it, and may desire and hope to cure it, and inspired by that hope we may deny it. But that will not, and does not change the case. We intuitively behave as if we thought there was no union of the North and the South. The whole North is united. We trustfully turn to any State in it, and feel that there is union in it. But towards the South there is no such feeling. And what is more, we cannot make the feeling to exist, any more than the poor consumptive can make sound lungs for himself, by passing a resolution to declare himself well, or enacting that his suffering breast shall not be convulsed by a cough.

With this view of the matter what can be more futile than compromises and concessions, to plaster up the decaying Union. If it is dead, it will stink on our hands, however we may cover it up. If we would heal it, we must remove the cause of the disease. It will then live, and its life will conserve it. But we cannot embalm it and keep it in use. This government is a *living creature*, as much as any individual—with the difference—that its life is a moral one. It is the embodiment of the thoughts and affections of the individuals that make up the nation. If they harmonize, they will cohere, and grow into an existence. If they do not, non-existence is a consequence, beyond the reach of either Resolutions, Statutes, or Constitutions. The laws of life, which in this case are the laws of Union, are eternal. We merely discover them and fall into them, where we conform to them. We never make them. Our best enactments are only their *expression*.

That the Union with the Cotton States is dead, we are *forced* to believe. With the border Slave States it may exist, by virtue of the living quality remaining, which is most sickly. It is not quite dead. Can we *recall* it to vigor? The old ladies of the Peace Congress think so; and they have been preparing a poultice, which they say is of elder bark pealed both ways; and they ask Congress to put it on the patient, where he won't feel it much. Of course, like most "yarbs," it will give a deal of discomfort, but will do no good and not much harm. Something else must be done after they have exhausted their skill.

What that real cure is, it is scarcely necessary for us to say. It will be what the experience of the world has established to be the remedy, and what common sense teaches us is such—the unqualified recognition of the rights of all, and the protection of those who are unable to protect themselves. We must make a literal application of the doctrines we have confessed in the Declaration of Independence, to the practice of the government. Nationally we must live those truths, from a cultivated love of them. This will be national regeneration of course. It will also be national cure and health. It cannot be achieved at once, any more than a man can put off his evils at once. But the national heart can be set in the right direction by beginning the reform, from a sincere recognition of the truths indicated, and a willingness to come into the practical observance of them. This is impossible as long as the Slave States insist that slavery shall be perpetuated, and Northern men will acquiesce in that demand by adopting compromises to allow it. Our national views have culminated in this evil of slavery. We might as well confess the wrong; and we *must* cease the practise of it, either directly or indirectly. In the North we must cease to abet it; and in the South we must admit the wrong, and agree to reform, as rapidly as possible. Then we may escape the threatened death. But if we insist that it is right, and justifiable—and of the spirit of Reform, cry "away with him! crucify him! his blood be upon us and our children!" destruction and dissolution are certain; and all that will be left for us will be to admit the fact of hopeless disunion, as we are now almost *forced* to do.

Communication.

For the Anti-Slavery Bugle.

NO. 12.

MR. JONES: Since writing my last number, the late speech of C. M. Clay in Washington city, and that of the Hon. S. S. Cox in Congress, has been sent to me by an unknown friend in Ohio, who says, "That their arguments are unquestionable; and that the position assumed by Mr. Clay, that the States are subordinate sovereignties, utterly demolishes their claim to secede from the National Government."

For this opinion of my Ohio friend, no doubt honestly entertained, it seems to me that there is not a particle of foundation, unless the mere *Ipse Dixit* of these opposing party leaders, who, by the by, contradict themselves, is to be taken for argument.

In fact, it is that thoughtless, if not culpable, indolence, which neglects or refuses to examine for ourselves the structure and science of government, that leads men otherwise attentive to their interests, to pin their faith upon the sleeves of party leaders in both Church and State.

I take it for granted, that no man can be capable of self-government, who has never made it a part of his studies. From my knowledge, obtained by years of observation, it seems safe to aver that not one man, or one woman, in twenty of our population ever made, much less studied our Federal or State Constitutions. For people thus unfortunately situated, it is very little odds what a party leader says. If they have confidence in the man, they necessarily follow his lead *right* or *wrong*.

Mr. Clay says: "I deny that there is any political sovereignty as independence in this case." "Here is a flat denial of State sovereignty, if taken in conjunction with his next assertion, namely, that "This is a Government, as the Constitution says, of we the people. We, the people, made the States; we, the people, made the National Government; we, the people, owe allegiance, not to the States and the National Government, but directly to the National Government."

Mr. Clay is inconsistent in dividing allegiance. He agrees with Gen. Jackson that "allegiance is due to the Federal Government," and that, consequently, Virginia, not being a sovereign State entitled to the allegiance of her citizens, murdered John Brown, under the false pretence that he committed treason. And here let me say that if Mr. Clay is correct, he is bound, as an honorable man, to publicly vindicate the memory of John Brown from the false charge of treason, instead of charging him, through the Chicago Platform, with perpetrating "*one of the gravest of crimes.*"

Mr. Clay continues: "If a conflict should arise between our duty to the State and to the Nation, the Constitution tells us to whom our duty is due. The Constitution is the supreme law of the land, the laws of the States to the contrary notwithstanding. Now gentlemen, we are left without ground for controversy, for the Constitution tells us that we owe *supreme* allegiance to the Union—the stars and the stripes."

Now kind reader look back and see what contemptable, what contradictory, nonsense to draw from a Washington audience, addressed as "*gentlemen*," "Applause"—loud and continuous applause. *First*: "We owe allegiance to the National Government." *Second*: "We owe *supreme* allegiance to the Union—the stars and the stripes." Who ever before heard of "*supreme* allegiance?"

But this is not all that Mr. Clay's keen vision, and prolific brain, has discovered or invented. Hoping for another round of applause from an elite Washington audience, of "*gentlemen*," Mr. Clay announces his second discovery, or invention, in the science of government, namely, that "Every one of these *subordinate* sovereignties is directly and incontestably deprived of any of these powers of sovereignty."

Mr. Clay was not disappointed. This sublime announcement drew another round of vociferous applause from his entranced audience. The discovery that the States are "*subordinate* sovereignties," and that "we the people, owe allegiance, not to the States, but to the National Government, the Union, the stars and the stripes," induced Mr. Clay to "thank God" that "if we go to battle about [illegible] we can see at once—nay, but can feel—to which Government he owes his allegiance." "Loud applause" again. Wonder if writing these essays for the Bugle is "*Constructive Treason*?" Will "*Lord North*" answer? During his controversy with Rev. John G. Fee, and other "Radical Abolitionists" of Kentucky, Mr. Clay, ("the man of contradictions" as the "*world we live in*" styles him,) says: "I regard him as the worst enemy of true liberty, who acquiesces in any usurpation of the *sovereign* power of the *State*." What is the State of Kentucky *from* which John G. Fee, and his friends, were exiled with the approbation of Mr. Clay. In less than one year, after thus asserting the "sovereignty of the State of Kentucky," Mr. Clay, "the man of contradictions," discovers the new science of "*supreme* allegiance" and *subordinate* sovereignty," which would have ensured him a place in the cabinet of the incoming President, had not Mr. Lincoln, in his Indianapolis speech, made an improvement on Mr. Clay's new theory, by utterly discarding even "*subordinate* sovereignty," as no more applicable to a STATE than to a COUNTY.

The speech of the Hon. S. S. Cox of Ohio, is as inconsistent and contradictory as that of Mr. Clay. Mr. Cox says: "I would not exagerate the fearful consequences of dissolution. It is the breaking up of a federative Union; but it is not the breaking up of society. It is not anarchy."

This is a consoling view of secession, and proves the triumph of the great American idea, laid down in the Declaration of Independence, the right—the "INALIENABLE right" of the people, through the peaceful remedy of the "BALLOT BOX," to abolish their government whenever they might deem it necessary to secure their safety and happiness.

Mr. Cox too; that ours is a *federative Union*." Hence it is not a *State* or a *Nation*, but a confederacy of States or Nations, according to Mr. N. Webster's definition, as well as according to common sense. Taking, then, Mr. Cox's assertion, that "dissolution is not anarchy" to be true, it is "*absurd*" for him to attempt to prove the existence of "*anarchy*," by the negative position that "No nation can be consigned to anarchy by some absurd contrivance, either in the shape of personal liberty bills or secession ordinances."

Of South Carolina, Mr. Cox says: "She even goes out by a *so-called* sovereign Convention." Though this is not a direct denial of State sovereignty, it is ominous, from the fact that he says, "It is an absurdity to contend that States, which voluntarily surrendered such portion of their sovereignties as were requisite for a National Government, can be equal in power to that National Government."

If this be true, then the "*creature formed*" is, contrary to the eternal fitness of things, greater than the CREATOR. To prove the "*absurdity*" of Mr. Cox's position, it is only necessary to say, that the State legislatures, if not a large majority of them, can destroy his "powerful National Government" by refusing to elect Senators.

Mr. Cox continues: "In America, we have a National Constitution. To it we owe and own allegiance." Here Mr. Cox differs from Gen. Jackson, who says, "that allegiance is due to the Federal Government."

Again, Mr. Cox says: "There must be in every *State* some power, to which all others yield, competent to meet every emergency." This doctrine is unquestionably true. It is equally true that South Carolina was a *State* at the date of her secession from her co-States. These two *facts* form the premises, from which the conclusion necessarily follows that South Carolina, possessed of all in-

The right of secession implies, of course, the

It is claimed that a numerical majority have a

be abrogated."

ally worthless.

herent "*power, to which all others must yield, competent to meet every emergency*," had the right, with or without cause, to secede from her co-States. According to Mr Cox no human tribunal can call South Carolina to an account for seceding from her co-States.

By the above quotation from Mr. Cox, containing eighteen words, he has unwittingly proved the right of secession, and triumphantly refuted every argument against it, in his speech filling seven and one half columns of the *Weekly Ohio Statesman*.

In conclusion, let me ask my unknown Ohio friend, if his objections are not answered, and also thank him for his kindness in sending me the copy of the *Statesman* containing the speech of Mr. Cox.

B. G. Wright.

Rural, Ill., March 3rd, 1861.

LETTER FROM MICHIGAN.

Battle Creek, March 2, 1861.

To the Editor: Who are the People, the dear People, the American People, whose rights are so sacred, and whose voices must be heard, in the councils of the Nation? Judging from the present aspect of affairs in Congress, one would think either the word "People" had no meaning, or, there was some mistake in the classification of race and civilization, which we represent.

The women from a score of States, petition Congress for "peace," and a settlement of all national difficulties, as if Congress were some "Spaulding's Glue," to close the mind from thought, and the mouth from speech; or "Bullard's Soap," to cleanse all filth from the Body Politic; or some Patent Digester, that would make Slavery set well on the American stomach.

The Political Hucksters from New York and Boston, send in petitions by the cwt., and by the cut, (32 yards,) demand the passage of the compromise resolutions. "The Union must and shall be preserved." Why not regard the demand of the American People?

The Judiciary of Cleveland send to the Virginia Peace Conference, a propitiatory sacrifice with Cleveland made hand-cuffs and fetters ready for the altar. There stands the bloody Holocaust! Poor Lucy! innocent outcast Lucy! woman, wife, and mother!—with *no place* among "the people." This is the decision the majestic (?) cowardly voice of Cleveland makes in favor of Slavery and the Union.

The great North-West is represented in quarter-sections of remonstrances against any change in the Constitution, which shall recognize or protect Slavery in the *Territories*. "Canst thou draw out Leviathan with a hook?" * * None is so fierce who dare stir him up. * * Upon earth, there is not his like, who is made without fear, says Job.

At a meeting in Harmonia, last Sunday, I had occasion to speak of the dangerous, as well as infamous tragedy of Cleveland in the rendition of a woman to Slavery. The political papers had not detailed the horrid features of the case, or the names of the abettors, and when I referred to the uncalled for, and fatal suggestion of Judge Tilden, the dark, portentious face of Sojourner Truth, loomed up from a distant part of the Hall, as she groaned out, "My God! not *our* Mr. Tilden! why I thought nuthin could'nt scare him. But as I've tol ye, Slavery'll have ye all if ye don't look out. If ye wan to save yersels from meaner Slavery than ever mine was, you've got to put *down* Slavery. You or Slavery, one or tother's goin to be thrown pretty soon."

When Congress is satisfied with vain atempts to put a hook in the nose of Slavery at the suggestion of corrupt politicians, and timid women—the dear American people—she may learn wisdom of Sojourner Truth, one of God's noblewomen, a *Priest* to the People.

It is safer to-day, to risk the harpoon, in the vitals of Slavery, and dash among the bloody waves, than *follow*, another hour in its wake, with the lancet in our hand. Better defy the waves, than fall into the jaws of the monster, whose power has lashed the great deep of society, into a foam and fury.

The death of an innocent victim, we are told, atoned for a multitude of sins, a thousand years ago. But times are changed. If atonement can be made, or pardon sought, for the robbery of manhood and womanhood from millions gone down to their graves, and millions more ready to welcome the dark bourne, it must be in the death of the Guilty; the crucifixion of Slavery!—"There is no name given under Heaven, among men," in these times, whereby this nation can be saved, but that of *Freedom*—equal Freedom to all. The language of the Humanity of the People is, "Concessions and Compromises to Slavery we will not; but a clean heart *that will* we accept."

It is useless to go into sackcloth and mourning, to petition for peace, or pray for the President, these will neither satisfy or avert the vengeance of a justly insulted people. Give back to them their rights, and *God* will give us *peace*.

There is no doubt that the great struggle going on between the People and their Humanity, is in accordance with the permeating power of goodness, as seen in the death and reproductions of all things—the lower giving place to the higher; and though a man standing in the American Congress and looking about him to-day, might actualize the lamentations of the Prophet: "I am a Brother to Dragons, and a companion of Owls"—he may yet hope to be evolved into a higher state of existence, where true manhood will be the controlling power.

During my labor in Calhoun and Barry counties I have enjoyed the rare hospitality of Henry and Phebe Willis. A description of their home at St. Mary's Lake, the result of combined natural beauty, and the indefatigable energy, and executive ability and exquisite taste of the proprietors would interest some of your readers, who when journeying westward might like to step into the omnibus at Battle Creek, and ride three or four miles to visit charming St. Mary's Lake.

The new commodious Water Cure under the direction of Physicians, Mr. and Mrs. Peterman, the latter, formerly connected with Dr. Gleason's Elmira Cure, and who impresses me very favorably, is now about to be opened. This Cure will present unusual attraction to invalids, and pleasure seekers; from the abundance of clear soft water, spacious Gymnasium Hall, rowing and swimming on the lake, uncommon facilities for riding and romping over the hills, and the almost unequaled beauty of scenery, and variety of landscape, stretching away in the distance as seen from the extensive, upper and lower verandas. From present appearances the St. Mary's will rank among the first class of Water Cures in the country. Truly,

Josephine S. Griffing.

☞ The Ontario *Times* says that Miss Clara G. Scott has gone to Washington in pursuit of the Post Office appointment for Canandaigua.

From the Ohio State Journal.

DISCARDING NORTHERN NOSTRUMS

Grievous and deadly enough are the reprisals which our Southern brethren have made upon the anti-slavery sentiment of the north. We, which is to say our people, have suffered in many ways for that our sin of thinking slavery not so divine an institution as otherwise. Now, we have been given three seconds to leave a Southern city where we were suspected of abolitionism. Now, the vigilance committee has refused us warning, but has tarred and feathered us at once. Now, we have been hanged against our convictions of justice, and now we have been roasted in the society of slaves accused of receiving arsenic from us, for the purpose of sending the angelic spirits of their masters to heaven.

These personal sacrifices have been so frequent, that our newspapers briefly note them as facts, now. They refrain from comment, for that would needlessly exasperate our Southern brethren, and stir up unpleasantness in this sweet family of States.

But we have not merely suffered these personal inconveniences, but our trade has suffered, also. We have been wounded in our best speculations. Not merely have our peddlers been hanged, but their wares have been refused admittance to southern purchase. In order to break down our manufacturers, Senator Mason wore a whole suit of homespun for several days. We cannot recount the injuries which have thus been inflicted upon our prosperity, and indeed, the wonder is that we still keep up an appearance of doing well.

The last blow remained to be given, however, and now at last we have it.

We are all proud, in the North, of our patent medicines. Great part of our journals are taken up in the benevolent effort to make known to the public the virtue of the innumerable sovereign remedies, which annihilate disease and make humanity immortal. N. P. Willis, one of our great poets, puffs cough medicines in his published letters to G. P. Morris, another of our great poets. Ministers of the Gospel, females in delicate health, statesmen, lawyers, mechanics, all classes, certify to the efficacy of our pills and potions; and children cry for them.

The proprietors of these blessings to the human race have willingly imparted their benefits to the suffering generations of our Southern brethren. And in this missionary work, they have been encouraged not only by approving consciences, but by the round profits which have accrued. Among the rural and patriarchal people of the South, a sweet simplicity prevails, which is favorable to the sale of the sovereign patented remedy. They have taken and paid well for a vast quantity of Northern specifics, little suspecting—that innocent and confiding people!—that in the guise of our medicaments they were introducing the precepts of abolitionism into their afflicted bowels; and applying those incendiary principles to their cuts, burns, sprains and bruises, in the form of our patent liniments. While they were ministering to the health of their bodies, they were unsuspectingly undermining their own political belief. In former times, this sad truth was not so well known, but now it has come to light, and our Southern brethren propose to retaliate by refusing to be dosed any longer with abolition nostrums. In this crusade against Northern remedies, a religious journal, the Tennessee *Baptist*, leads off in the spirit of righteousness and ratiocination.

"If one buys Northern jewelry, getting five cents worth of gold for $5, it is only a little affair, nobody is hurt, only egregiously cheated; but when you are sick, and resort to the hundred and one nostrums, lotions, pills and sarsaparillas, etc., gotten up by Dutch and Yankee speculators in human miseries, you are possibly something more than cheated—positively injured. Do you know these foreigners? Have you any recourse upon them if injured? If you find their stuff useless and yourself imposed upon, can you expose them so that they can be made to feel it? If you see fit to use medicines prepared by others than your own physicians why not inquire after Southern remedies, prepared by Southern physicians, and sold by Southern druggists or venders in your midst—men whom you can expose and whose profits you can check, if they cheat you."

Their reasoning is well calculated to fire the Southern heart, against our self-appointed missionaries of hygiene, and what follows is equally well calculated to inspire our southern brethren with confidence in their own native and domestic curealls:

"We believe that there are Southern remedies for every complaint, from the dreaded ague or incipient fever to a choice cut, bruise or burn for which no one wants to post for the far-off doctor. Each family should keep some simple, effective and reliable relief on hand, ready for a moments relief.

"We embrace the above sentiments. We believe that there are better medicines put up in the South by reliable proprietors, that are superior to articles prepared by Northern Dutch venders. The Southern remedies advertised in this paper, we have no doubt, excel the patent Pain Killers and Ready Reliefs, and Ague and Liver Pills, with which Northern venders deluge our land. Let them be fairly tested, and if they are found to be impositions, the columns of this paper are open for them to be exposed, for cheaper terms than the proprietors obtain them to aid their sale."

There certainly seems to be sense in all this—particularly in the last proposition, where the godly editor of the *Baptist* proposes to turn a righteous penny, by advertising exposures of quack-medicines. This is ever the way with your Southern patriot; in the fire he kindles against the North, he has his own modest fish to fry.

But the editor of the *Baptist* goes on to instance a remedy of Southern origin as follows:

"We learn that where the Ambrosial Oil is known and used, no Pain-Killer or Radway, etc., can be sold—the people want nothing else. We can say that we have found the Oil a far more certain and effective relief of cholic and sore throat than those, and the Oil is pleasant to take, while they are severe. When those Ague and Liver Pills have been tested, no Northern Pills will be sought for, in our opinion. They are purely vegetable—they—they give immediate relief—they give no pain."

Very foolish and unwise indeed would be the Southern sufferers, to take a pain-killer or a ready relief, which are so severe, when the pleasant Ambrosial Oil is to be had. Setting aside the pure patriotism of the thing, there is something emollient and beneficent in the very name of Ambrosial Oil, which ought to win the diseases of an imaginative and poetic people to instant health. The Ambrosial Oil! How dulcet the sound! What Southern cholic so malign that it would not yield to the soothing of this native remedy? What throat so sore that it would not grow well at the touch of a Southern Ambrosial Oil?

We commenced this article with a spirit of plaintive reproach. We end it with a psalm of exultation. We are wod with the virtue of Ambrosial Oil. We declare that the Painkillers and the Ready Reliefs of the frozen incendiary north, are well banished from the south. We denounce with just indignation those villainous peddlers, whom we remotely and mistakenly called missionaries. Live forever! (we say,) the southern Ague and Liver Pills, which are purely vegetable—which give immediate relief,—which give no pain—which may be taken in any stage of secession with safety. Down with the northern lotions, pills and sarsaparillas, and perish with them, the accursed Union which they have assisted to preserve.

From the Principia.

THE GREAT CHANGE.

The fourth of March has come and gone. James Buchanan has moved out of the great white house. Abraham Lincoln has moved in. The Democratic party has gone out of power. The Republican party has come into power.

The first great object of the out-going President and his Administration, was to protect slave "*property*". The first distinct annunciation of his policy, by the incoming President is, that the same species of "*property*" shall be protected as heretofore. Of *no other property*, of no other *interest*, material, or otherwise, of any section of the country, does he utter a syllable, unless it be to inquire, timidly, "whether it might not be well, at the same time, to provide by law for the enforcement of that clause of the Constitution which guarantees that 'the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States'"—including the privilege of being lynched for speaking the truth, or for not wearing a padlock on their lips.

The out-going President was zealously intent on the business of catching runaway negroes. The incoming President is careful to assure the christian world, that that sublime function of the Government is to continue in exercise, as usual. He thinks—and we think with him—that "if the slave is to be surrendered, it can be of little consequence to him or others, by which authority, (State or National,) it is done." To which it might have been added that it is of little consequence to the slave or others, whether the hunting pack of biped bloodhounds, be kennelled and headed by James Buchanan, or by Abraham Lincoln. Or this, only, that the execration of good men, the world over, will have to be transferred from the former to the latter, he himself, with his eyes open, consenting.

The out-going President, up to the hour when the incoming President was elected, always held, as did all his predecessors when in power, that the Federal Government is a government proper, and not a mere confederacy of States, at liberty to secede or nullify whenever they pleased. The incoming President, like all other Presidents in office is of the same mind. In this, we think him altogether correct.

The out-going President held that the Federal Government must protect slavery in the Territories. The incoming President raises the question, "Must Congress protect slavery in the Territories?" And he returns for answer, 'The Constitution does not *expressly say*." And so he leaves it to be inferred that it is a doubtful question, in his mind. He is not quite certain as to his duty on that subject. As to the question, whether Congress may not *prohibit* slavery in the Territories,—he ignores it altogether, making no mention of it, as though it were a by-gone controversy, as Mr. Seward said, in his speech of January 30th in the Senate.

The out-going President always acted upon the principle that "the Federal Government shall never interfere with the domestic institutions of the States, including that of persons held for service." The in-coming President adds to his avowal of the same principle, that he has no objections to an amendment of the Constitution, "making it express and irrevocable" beyond the power of the "sovereign people" to amend it back again.

And so he thinks it very strange that anybody should be "dissatisfied" with Mr. Buchanan's moving out of the white house, and letting him move into it. We think so too; and we think it equally strange that anybody except political jobbers and aspirants, should have lifted a finger to turn out Mr. Buchanan and put in Mr. Lincoln, when all the fuss of secession, threatened, before hand, might have been avoided by the selection of another tenant for the white house.

THE NORTHERN TRAITORS AND THE SOUTHERN ONES.

The Southern traitors have rebelled against the Union for the sake of slavery:—the Northern have rebelled against Liberty, for the sake of the Union—and both for political preferment, the spoils of office, the prerogatives of power through the perpetuity of slavery.

The Southern traitors rebel against the *Federal Government*—the Northern against *the Sovereignty and the liberties of the people*.

The Southern traitors, having lost the election, and the Capitol, trample the Constitution under foot. The Northern traitors, having won the election and the Capitol, are attempting to *subvert* the Constitution, by the action of Congress and the State Legislatures, without even asking leave of the people, and *so* to subvert it, as to proclaim it beyond the power of the people to recover it into their hands again.

The Southern traitors expected to carry their measures by open violence, the Northern by craftiness and deception.

The Southern traitors stole the public funds, the public arms, the fortifications of public material defense. The Northern traitors attempt to steal the People's right to amend their own Constitution—to take away from them, "in perpetuity" the Constitutional fortress of freedom!

The Southern traitors are out of power, at a distance from us, and cannot harm us. The Northern traitors are in power, in our very midst, at the Capitol, with the Government patronage, the Army, the Navy, Treasury, and, as they think, the State Legislatures at their bidding.

Ho! Freemen, to the rescue! *Now*—now—NOW! Or be slaves, with your posterity, forever! Speak out, in thunder tones. And *so* speak that the traitors shall be abashed, and confounded before you.—*Principia*.

THE FLAG OF THE CONFEDERATE STATES.

The following is the official description of the design of the Flag recently adopted by the Congress of the Confederate States:

"Red, white and red, in the three equal parts horizontally placed. The white between the red, blue union, with seven stars, in the form of a circle reaching down to the lower red."

It was formally hoisted over the State House at Montgomery on the afternoon of the 4th of March.

From the Chatham Planet.

HAYTI AND THE EMIGRATION MOVEMENT TO THAT ISLAND.

Last evening, John Brown, Jr., delivered an interesting lecture in the Victoria Chapel, Princess Street, in this town. The attendance was very large, and the remarks of the speaker were listened to with evident attention. Mr. Brown is an energetic, business-like, intelligent man—one who seems to enter into his undertaking, because he feels sincere in the good results likely to accrue from it. His remarks were exclusively upon Hayti—explanatory of its resources—and prospects—and prosperity. Certainly, judging from Mr. Brown's remarks, and from the book entitled "a Guide to Hayti" edited by James Redpath, also from what is generally known of that Island, no one could form any other opinion of Hayti, than that it is an exceedingly fine country.

Of course like many other localities, it has its peculiarities. The Rev. W. P. Newman, formerly of Dresden, in this country, has resided in Hayti for some time past, and has made himself very busy in gathering facts concerning emigration to that quarter. In prosecuting his inquiries he was very successful. But we are informed that in consequence of a difficulty arising between Mr. Newman and a large class of Haytians, he has concluded to return again to Canada. The origin of this difficulty seems to be found in the fact that on the occasion of some religious procession passing along the streets of Port-au-Prince—the state religion of Hayti is Roman Catholic—Mr. Newman being a Protestant, did not elevate his hat in honor of the passing Host. Upon being requested to do so, he refused, when an officer forcibly took Mr. N's hat off. Of course Mr. Newman was indignant at this, and at once came in collision with the authorities, who fined him. As a result of Mr. Newman's conduct, the Roman Catholic classes hold strong feelings against him, which he considers impairs his usefulness in that country. Hence his return to this Province. This is one side of the story.

All this, however, we believe has not caused Mr. Newman to think the less of Hayti, as a country holding out great inducements to emigrants, than warmly expressed by him in the Planet some months ago. Indeed in a book before us we find a document from the "Secretary of State of the Interior and Agriculture," being a reply to questions put by Mr. Newman to the Haytian Government about a year ago. In the document, which may be called an epitome of Mr. Brown's address, we are told that to make it easy for those needy persons of African origin who would wish to emigrate to Hayti, the Government of that Island has decided since 1859, to pay their passage at the following rates:—

Fifteen dollars Spanish for every ablebodied man and woman. Eight dollars for children under twelve years of age, and for aged persons above sixty.

It is well to make known the contracts which are usually made in this country between agricultural laborers and proprietors. The proprietors give the land and necessary implements, the others cultivate the land and dispose of the produce. This is divided equally between the proprietor and the cultivator. The emigrants might enter into such agreements if they saw fit to do so.

The Government will always respect the religious belief of the emigrants, no matter to what Christian sect they may belong. They will never be called upon to defend the Roman Catholic religion, whether they follow it or not.

The present Government, in its desire to spread knowledge among the people has founded and will yet found a number of primary schools. In these establishments instruction is given cheap, and even gratuitously to certain children. The children of emigrants will enjoy in this respect the same privileges as Haytian children.

The laws do not take away from any one the power to leave the country when he pleases. Nevertheless, the Haytian who abandons his country in times of imminent danger, loses forever the right of citizenship. Those emigrants who do not care to remain in Hayti will be free to go back again. Those, however, whose passage the Government may have paid, will not be able to leave the country, until after three years' residence.

The meeting held on till a late hour. Several clubs were established for the purpose of reading Redpath's Guide. Mr. Cary a brother of the late Mr. Cary of this Town, and who has resided in Hayti, addressed a few remarks to the audience in addition to the remarks offered by Mr. Brown who was desired to hold a second meeting in Chatham. The meeting broke up after passing a vote of thanks to the several speakers, and to Mr. O. P. Anderson the chairman on the occasion.

AMENDMENT TO THE FUGITIVE SLAVE ACT.

Washington, March 1.

The following is an abstract of the amendment to the act for the rendition of fugitives from labor, which passed the House to day.

Every person arrested shall be produced before the Court, Judge or Commissioner, for the State or Territory where the arrest is made. Such Court to proceed to hear and consider the same publicly, and if such Court, &c., is of opinion that the person arrested owes labor or service to claimant, according to the laws of the State or Territory, and has escaped therefrom, the Court &c., shall deliver to claimant or agent a certificate of such fact; and if the fugitive aver that he is free, such averment shall be entered on the certificate, and the fugitive shall be delivered to the Marshal of the State from which the fugitive is ascertained to have fled, who shall produce the said fugitive before one of the Judges of the Circuit Court for the last mentioned State, who shall cause a Jury to be empannelled to try whether such fugitive owes labor or service. The fugitive being entitled to the aid of counsel and to process for procuring evidence at the cost of the United States. And upon such finding the Judge shall render judgment, causing the fugitive to be delivered to the claimant or returned to the place where arrested at the expense of the Government. If the Judge is not satisfied with the verdict, he may cause another jury to try forthwith, whose verdict shall be final.

The section also imposes a fine of $1000 on the Marshal if he does not fulfil the duty assigned to him by this act.

Section 2 enacts that no citizen shall be compelled to aid the Marshal or owner in the capture unless force is employed for capture from the Marshal. It also fixes the fee of the Commissioner at $10.

☞ Lake Erie is 240 miles in length, and eighty miles in width at the widest point. It lies 565 feet above sea level, is 190 feet deep at the deepest place, and contains an area of nine thousand six hundred square miles.

LEGAL DIFFICULTIES CAUSED BY SECESSION.

A curious question came up for discussion before Judge Chamberlain, of Mobile, Ala., in Feb. It was involved in the case of a fugitive from justice for a crime committed in the Eastern District of Virginia, and the requisition for the delivery of the criminal to the officer accredited from the above District was recognized by Judge Jones, of the late United States Court of this District, on the very day of the passage of the ordinance of secession and the last of existence of said Court. On the ground that the act of secession nullified all judiciary relations lately existing between the State and the United States, a writ of *habeas corpus* was sued out by F. S. Blount, Esq., counsel for the prisoner, Robert B. Armistead, Esq appearing for the other side. Mr. Blount pleaded that all statutes of Alabama and the United States, providing for the rendition of fugitives from justice were a dead letter from time of the ordinance of secession, by the Convention, until they were reaffirmed by the action of that Convention upon them, which did not take place until the 27th ult., and that, therefore, the detention of the prisoner was illegal during that period, as well as was the order for his rendition, issued from a Court which had become extinct with the act of secession. Mr. Armistead cited many authorities to prove usage in similar cases, and to prove that even where treaties, obligatory of the rendering of fugitives from justice, did not exist between nations, yet they had *the right* to deliver such fugitives; and they had the right to *request* that such fugitives be delivered, to subserve the ends of justice, although they had not the right to *demand* such delivery. It was understood, and righteous international usage, that the power to do so should not be the plea of the propriety of shielding a criminal—international relations in these matters being those of simple equity, when no formal stipulations existed for their specific control. Judge Chamberlain took the case under advisement, reserving judgment.

NEW PLOT.

According to advices from Montgomery received at Washington, the Southerns are plotting new schemes. We give the reports for what they are worth.

"The Congress will regard any attempt on the part of the United States to maintain its authority in the Confederated States as an act of war, which will be followed by instantaneous reprisal. The collection of the revenue and the retention of the forts it would take as an attempt to hold them in subjugation.

"The militia of the seas will be invoked at once in the event of a blockade. Between fifty and one hundred privateers are in readiness for the ocean, and will commence operations at a moment's warning. It is not improbable that the first victims of this retaliatory policy may be the California gold ships and the Atlantic steamers. There are over three hundred ports, between the capes of Virginia and the Brazos, into which they could be carried with safety.

THE METHODIST CHURCH SOUTH.

Parson Brownlow says in his last paper:

We have been a member of the Methodist Church for the last *thirty-six years*, and we have all that time felt a lively interest in all that affected her interest, and we still do. But if she concludes as a church to become the champion of secessionists and to engage in the hell-begotten work of breaking up this Government, we have no further use for such an organization. The book concerns of the Methodist churches North and South, in Canada and in England; all the Bishops and leading members in the churches; and all the Christian Advocates south of Mason and Dixon's line, can never drag us into any such wicked scheme as that of breaking up the Government, under which churches and religious societies of all kinds have prospered for near a century. The preservation of this Union is of infinitely more importance than all the book, tract, missionary, literary and other concerns of all the sects in America. If the eyes of the people of the seceding States have been so blinded by the dust from cotton seeds that they can see no good in anything connected with the Constitution and the Union handed down to us by our fathers, neither the labors of ministers, the teachings of book concerns or the grace of God can prepare them for a better world than the Southern Confederacy.—Leave all such *sectional* bigots where they are, and let them work out their damnation with greediness. * * * Indeed it is to be regretted that leading ministers of different churches in the South are on the stump, advocating secession, denouncing the Union, and uttering treasonable sentiments, which merit hanging.

SPEAKING OUT.

[They have some spunky women out in the great Northwest. One writes as follows to the Chicago *Tribune*.]

I write to beg you to let your powerful journal do its work in rousing up the North to a sense of its own dignity. What? are Northerners to believe that there can be no existence for the North apart from the South? that among all our fathers, husbands, and brethren, there are none fit to guide the State? that the North is *afraid* to undertake the charge of its own future? Revolutionary blood runs in my veins, and every woman of the North who has a drop of such, believes that the North can take care of itself. Compromise? What for? That we may be open to the insults of the South a few years longer? What do thirty-two thousand people in Boston want the old Union saved for? That the next Massachusett's Senator may be killed outright by some Southern Ruffian? What do petitions from the free States beg to have "something done to save the Union" for? That their native born citizens, forgetting that the South is, after all, an enemy's country, may still go down there to be insulted, robbed, tarred and feathered and hung?

There is a far more glorious destiny in store for the free States, than the Union with its incubus of slavery could ever achieve. Let us have a noble, glorious, Free Northern Confederacy. Let the South go and welcome. They hate us and proclaim the fact. The fraternal regard, which they despise, will find a happier outlet in Canada, whose people are equally our relatives and far more our friends. The sympathies of the world will be with us, and we shall be accorded a proud place among nations.

Yes,—honor, liberty, and principle are of more value than even "The Union." You have already stated this truth, and your journal leads the mind of the Northwest. Do preach it again and again. Are these eighteen free States to stand shivering and shuddering any longer, while *any* State with dilatory, pompous importance, pronounces its "ultimatum?" Let the States accept the crisis forced upon them, and announce *their own* ultimatum. Tell the men of the North that their wives, sisters and daughters believe that Northern men are capable of guiding the Northern States, and of forming therefrom a free, proud, independent nation. Tell them that such a "Union will be, not merely as strong, but *stronger* than the old government which has been so shaken, and that to be a member of it, will be a far prouder position than to belong to such a Union as Mr. Buchanan has made of us. Say to them, in our name: "O men of the North! why will you not believe in yourselves and in God?

From the Boston Pionier of Feb. 28th.

THE LIBERATOR,

in which Mr. Garrison has already by many translations called the attention of his readers to the *Pionier*, contained again last week a very appreciative commendation of our paper, and a call to German-reading Americans to subscribe to the same, in view of the losses it has sustained. We most heartily thank the *Liberator*, whose recognition has for us an especial value, for this attention and friendliness, and we shall be all the more rejoiced to have a number of free-thinking Americans for readers, inasmuch as the independent radicalism of the *Pionier* will give them an opportunity to exercise or manifest the toleration of their free thought in *every* direction, especially religiouswise.

In connection with the foregoing, we must not omit to publish the following correspondence:

Boston, February 24th, 1861.

Mr. Karl Heinzen:

Dear Sir:—I see you are obliged to strike off some of your Southern subscribers. Let me congratulate you on this proof of your fidelity to truth and freedom. I should ask you to put my name on your list, if I read the German with any ease. But my ignorance in that direction does not blind me to the value of your labors, or lessen my interest in the success of your journal.

Let me testify it by asking you to accept the inclosed twenty dollars, which please use in any way to help the *Pionier*, and believe me,

Very cordially and respectfully yours,

Wendell Phillips.

Boston, February 25th, 1861.

Mr. Wendell Phillips:

Dear Sir,—Please receive my sincere thanks for the interest you express concerning the success and the usefulness of my paper. It gives me pleasure to accept the twenty dollars as a testimony from you, and in aid of the cause of freedom. To make the best use of the money,—which I suppose will meet your approval,—I shall distribute twelve numbers of the *Pionier* for half a year to those of my countrymen who are desirous to read the paper, but are not able to pay for it on account of the hard times, one of the blessings of slavery.

With sincere esteem, yours,

Karl Heinzen.

In the spirit of what precedes, we entreat such of our fellow-countrymen as wish to read the *Pionier*, but are not able to pay the subscription price, to make known to us their address, and we will send them the paper for six months accordingly. And we request, too, our subscribers, who know friends of the *Pionier* in the situation described, to call their attention to our proposal. We trust no one will see anything dishonorable in the fact that unfortunate circumstances or the rebellion of traitorous slaveholders have deprived them of the means of reading our paper.

FUGITIVE SLAVE LAW AMENDED.

Washington, March 1.

The following is an abstract of the amendment to the act for the rendition of fugitives from labor, which passed the House to day:

Every person arrested shall be produced before the Court, Judge or Commissioner for the State or Territory where the arrest is made; such Court to proceed to hear and consider the same publicly, and if such Court, &c., is of opinion that the person arrested owes labor or service to the claimant, according to the laws of the State or Territory, and has escaped therefrom, the Court, &c., shall deliver to the claimant or agent a certificate of such facts; and if such fugitive avers that he is free, such averment shall be entered upon the certificate and the fugitive shall be delivered to the Marshal of the State from which the fugitive is ascertained to have fled, who shall produce the said fugitive before one of the Judges of the Circuit Court for the last mentioned State, who shall cause a jury to be empanneled to try whether such fugitive owes labor or service, the fugitive being entitled to the aid of counsel and to process for procuring evidence, at the cost of the United States; and upon such finding, the Judge shall render judgment, causing the fugitive to be delivered to the claimant, or returned to the place where arrested, at the expense of the Government. If the Judge is not satisfied with the verdict, he may cause a jury to try forthwith, whose verdict shall be final. The section also imposes a fine of one thousand dollars on the Marshal, if he does not fulfill the duty assigned to this act.

Section two enacts that no citizen shall be compelled to aid the Marshal or owner in the capture, unless force is employed for capture from the Marshal, fixing also the fee to the Commissioner at $10.

THE PETTICOAT FLAG.

The Charleston correspondent of the New York Times tells the following story of Revolutionary days:

I was yesterday introduced to one of the lieutenants of the Regular Army of South Carolina, who is a lineal descendant of William Washington, the brother of the "Father of his Country. McPherson Washington owns the celebrated "crimson flag of Eutaw," which was carried at that famous fight, as well as at Cowpens. There is a story connected with that famous piece of cloth that deserves narration. Just before the battle of Eutaw, William Washington called upon a lady and asked her for something red, to inspire the boys in the coming fight. She withdrew, and returned with the desired color, carefully wrapped up. Our Revolutionary mothers wore red petticoats in those days, and not being able to obtain anything else, she sacrificed her crimson *jupe* on the altar of her country. The *jupe* was carried into many a hotly contested field, and wherever it was seen, the boys thought of their sweet-hearts and wives at home, and struck for freedom with terrific force. That little flag is still borne by the Palmetto soldiers, being in the present custody of the Washington Light Infantry.

"Low White People."—The Mobile *Mercury*, a rabid secession sheet, which is earnestly advocating the establishment of a Southern confederacy, said in an editorial article a few weeks since:

"Slaves are constantly associating with *low white people, who are not slave-owners*. Such people are dangerous to a community, and *should be made to leave our city*."

pounds of opium.

Notes and Summons for sale at this Office.

THAYER & ELDRIDGE, Publishers,
Dec. 8, 1859. 116 Washington Street, Boston

The Anti-Slavery Bugle.

HAS MADE ME AN ACTOR AND SLAVERY AN OUTLAW."—John Brown of Osawatomie.

SALEM, OHIO, MARCH 16, 1861.

TO NON-SUBSCRIBERS WHO RECEIVE THE BUGLE.

Non-subscribers need not decline receiving the Bugle, fearing that they will be called upon to pay for it. We send no paper—except gratis copies—unless paid for in advance. So we say to each of the above class, the paper is either sent to you as a gratuity by the publishers, or else paid for in your name by some friend.

THE NECESSITY OF CONTINUED LABOR.

There is danger that some abolitionists may feel so well satisfied with the present condition of things, and the shape the future is assuming, as to be content to rest from their labors, and stand still to see the salvation of the slave. "The South is doing the work better than we can," says one. "Every thing is working for us, and what is the use of our continued labor?" asks another. Such feeling, and the action resulting from it—or want of action, rather—would, if greatly prevalent, be highly detrimental to the prosperity of the anti-slavery cause.

It is true that the South in her madness is doing a work which makes less arduous the labors of abolitionists, but this in no-wise obviates the necessity of continued, energetic action on their part. The course which the South has pursued, simply weakens the defences of slavery, makes the citadel of opression less impregnable to the assailants; but this fact renders it even more desirable that all the available forces of freedom should be engaged in the onset. The weakness of an enemy is of no advantage to the opposing forces unless it is *made* so by a vigorous assault that shall carry the post.

If Disunion was simply the end sought to be attained by abolitionists, they might well think their triumph even here, and all need for labor surely past. But inasmuch as they advocate Disunion only as a means to an end, and that end the abolition of slavery not only as a form of labor, but as a principle of action; in the North as well as in the South; in the churches of New York as well as on the plantations of Carolina; Secession, or Disunion is not to be regarded as the fulfillment of their mission, and still less so when that secession comes from the South, and is born of the mad spirit of slavery domination.

Abolitionists have labored unceasingly for years to induce the people of the free States to dissolve their religious and political connection with the slave States, on the ground that Christian principle and Democratic doctrine alike demanded that they should hold "No union with slaveholders." Faithfully and perseveringly as they have labored, they have found the Northern conscience less awake to the requirements of freedom, than was the policy of the South to the demands of slavery. What the North would not do for freedom religiously or politically, the South has done for slavery religiously *and* politically.

The Southern branch of the M. E. Church—or a portion of it—seceded from the North. Here was secession religiously, as there is now secession politically. But what was gained? Not the anti-slavery purification of even a single branch in sectarian Christendom. It is true, the sect had a less pro-slavery weight to carry than before; yet we very much question whether it is to-day any more ready to reduce to practice the gospel of anti-slavery, than it would have been had it retained all its former slaveholding members. And we doubt it for these reasons; it did not willingly part with a single man-stealer who left its communion, and it clings to-day with a tenacious grasp to all such whom it yet possesses. The secession of a portion of its southern membership did not convert it to anti-slavery; but had the secession been in the other section of the body, and for an opposite reason, there would be one leading denomination in the North of which Wesley himself need not be ashamed.

The political secession is of the same character. The North begs and entreats the slaveholding States to remain with her; is willing, on the one hand, to make almost any compromise to retain them, and if that fails, is as ready, on the other, to offer chastisement if they refuse to stay. This is not the Disunion which is the best political means for the overthrow of slavery. True, it is a secession that weakens the system; but how much better in anti-slavery principle does it leave the North than if it had never occurred? We fear not one particle. She can *grow* better more readily, for a great weight is removed. But if abolitionists are to cease their indoctrinating efforts, if they are to leave the regulating of anti-slavery matters wholly to compromising politicians, and to remove the landmarks that have served even such for a guide, how much better, think you, would the North be ten years hence, than she was before the Union was dissolved, even if she should be free from all the border slave States now clinging to her skirts? We should expect a treaty with the South for the return of fugitive slaves; nor would it be a matter for surprise to find, that in exchange for certain commercial advantages she had consented to permit members of the Southern Confederacy to bring their slaves North. We should have her present hatred of the negro intensified, and laws of banishment enacted, or those which would render his condition but little better than that of the Southern slave. Nor do we think we are unjust to the North to anticipate such a state of things, for in the present, her legislation, with all the restraints which the partial prevalence of anti-slavery sentiments throws around it, is a disgrace to the barbarism of Tunis or Algiers.

The South is not doing our work, whatever other work she may be doing; and if it be true—as it undoubtedly is—that in a certain sense every thing is working for us, it is simply so, by presenting to us opportunities for labor we never before had; opening new channels for communication, and indicating new fields upon which to spend our strength. And instead of feeling an inclination to abate one effort, to omit one hour of toil, we should rather wish that the good God would endow us with a tenfold power, so that we might meet the increased needs for labor, and so firmly and so grandly plant the standard of consistent anti-slavery, that it should be the guide of the nation, and the harbinger of deliverance to the enslaved.

RATHER STEEP.—"The following item from the *Republican and Chronotype* may perhaps seem a little exaggerated to those who are inclined to doubt whether "the voice of God" as well as the voice of the Electoral College called Abraham Lincoln to the Presidency, and who have not yet had sufficient evidence that his Inaugural Message is with three exceptions, "the most perfect State paper on the records of our national archives." Is it not a little too soon to glorify Abraham 1st, and would it not be better to wait for the accumulation of a larger quantity of more substainal material for the manufacture of his greatness than an ordinary Inaugural?

"On the 4th of March, 1861, was the beginning of a new epoch in the history, not only of America, but of the world. Abraham Lincoln, called by the voice of God, as well as by the voice of the people, to rule over the greatest and freest nation of the world, pronounced his Inaugural Message to a Republic of thirty millions of freemen. That message, imbued with fire from the altars of our patriot fathers, tempered by the genial impulses of a christian philosophy, will take *its* rank among the honored and ever-to-be revered mementoes of our national history. Plain, practical, and patriotic, it meets the extraordinary times. Not a word amiss, not a word too many, and not a word out of place, it is the most perfect State paper on the records of our national archives,—save only, and always, the immortal Declaration of Independence, the Constitution, and Washington's Farewell Address to his Countrymen, from which the honest, brave, and patriotic President, derived his inspiration, approaching the fountain of all liberal Government as nearly as it is permitted to the *stream* to approach the *fountain*"

ANDERSON—SUMTER.

It appears from official reports that Anderson's provisions have run very short; his meat tub and flour barrel not having been replenished for some time, he will have to evacuate the fort speedily unless relieved. He has only about enough supplies to last this week out. The question of reinforcement appears to be abandoned, for according to Anderson's statement it will require from ten to twenty thousand men to enable a reinforcement to be thrown into the fort.

Washington dispatches of the 11th say:

"The National Intelligencer of to-day publishes a long article recommending the relinquishment of forts Sumter and Pickens as an act of conciliation, and says that the new Administration might, by moving first in the direction of conciliation, do infinitely more to consolidate its power than by passively awaiting the progress of events with a heart prepared for any fate.

"The Time's correspondence says: I heard distinguished Secessionists confess to-night that if Mr. Lincoln does withdraw the troops from Fort Sumter, Secession is dead and every leader in the movement ruined."

"The Herald's correspondence states that political circles were favorably excited Sunday by the report that the evacuation of Forts Sumter and Pickins were determined upon in Cabinet council to night."

"Several Republican Senators repeatedly declared that such policy was decided upon, while leading Southern Democrats call it a master stroke of policy."

Of course, whatever is done will be declared "a master stroke of policy." And yet the surrender or evacuation of the fort will stand out a naked, undeniable confession of the inability of the U. S. Government to reinforce or hold its property in Charleston harbor. Sumter has for months been in a state of seige, and an evacuation, however skilfully conducted, is, after all, an evacuation.

USELESS TO TRY IT.

The following resolution, reported by the Corwin committee of thirty-three, is one of the "securities for the future which the wisdom of Congress proposes to give the South.

"*Be it Resolved*, By the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of both houses concurring, that the following article be proposed to the legislatures of the several states, as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said legislatures, shall be valid, to all intents and purposes, as part of said Constitution, viz:

"That no amendment shall be made to the Constitution which will authorize or give Congress power to abolish or interfere, within any State, with the domestic institutions thereof, including that of persons held to labor or servitude by the law of said State."

The States never having delegated to Congress power to abolish State slavery, of course Congress does not now possess it, and cannot use it. But if the States choose at some future time to delegate such power to Congress, they can do it, and a thousand such amendments as that proposed cannot prevent it, for if the Constitution should be thus amended, the power that amended can revoke the amendment whatever it may be.

The idea is preposterous that a score of State Legislatures, the power of whose members is limited to a few years, can, by a paper declaration, estop the future action in a certain direction, not only of all subsequent Legislatures but of the people of the entire nation through all coming time. The middle of the Nineteenth century is a poorly chosen period for the servants of a sovereign people to propose a return to the old doctrines upon which were based the so-called unchangeable laws of the Medes and Persians. The idea of thus tying the hands of the Future is ludicrous, for though they were bound with more convolutions than existed in the fabled Gordian knot, the sword of Popular Sovereignty would sever the cord at a single stroke, and demonstrate the fact that the people will sustain only that government which recognizes the truth of the theory that its power should be derived not from the fathers, or the grandfathers, or the great grandfathers of the governed, *but from the governed themselves.*

Such a proposition as the political buffoon of Ohio recommended to Congress and received its sanction for, will deceive neither the South nor the North. Monstrous as it is in doctrine, and despotic as it would be in practice, it will be as powerless for harm as was Bunyan's Giant Pagan, who lay helpless at the door of his den, and gnashed his teeth at those who passed by.

A NORTHERN PLEA FOR THE RIGHT OF SECESSION; by George W. Bassett, Ottawa, Ill." Our thanks to the unknown friend who sent us a copy of the above named work. We had selected portions of it for publication this week, but find we shall not have room. We are not certain but it would be best to extract it *bodily*, for in these days when the North so universally ignores the Sovereignty of the States, and brands as traitors all who protest against the assumption of Federal Despotism, it is perhaps well to give as extensive currency as possible to the words of those who boldly and logically maintain the unpopular doctrine of the right of State Secession.

Such a work was much needed, and we thank the writer for his contribution to the cause of Truth and Justice.

MRS. FOSTER IN CLEVELAND.

The following notice appeared in the *Leader* of Tuesday, from which it may be inferred that Mrs. Foster took occasion to set the sin of the people of Cleveland in the rendition of Lucy, in order before them.

THE UNION.—Mrs. Abby Kelley Foster will lecture in Chapin's Hall, this evening at 7½ o'clock, on our present fearful political difficulties and their remedy, and will reveal *the secret reasons for the taking off of Lucy.*

Admission fee of 15 cents will be taken at the door.

DETERMINED ON IMMORTALITY.—Illinois, not content with having furnished a successful, as well as an unsuccessful candidate for the Presidential Chair, has made another strike for immortality in the recent enactment of a law imposing a penalty of $5 upon any person crossing a bridge with any conveyance or animal; as witness the following.

"SECTION 1. *Be it enacted by the People of the State of Illinois, represented in the General Assembly*, That if any person shall ride, lead or drive any wagon, carriage, dray, cart or other vehicle or conveyance, or any horse, mare, mule or ox, or other animal, over, on, or across any public bridge used by the public, within the limits of this State, he shall forfeit and pay for each offense the sum of five dollars, which penalty shall be collected, either before a justice of the peace, or by an indictment in the circuit court of said county, as is now provided by section one of an act, entitled an act to amend chapter ninety-three of the Revised Statutes, entitled Roads, approved Jan. 22, 1852.

It has been suggested that the Solons only meant to prohibit *fast* driving; but if this was the case, why did they not say so?

DISEASES OF THE THROAT AND LUNGS; by R. T. Trall, M. D. Fowler & Wells, New York.

This is a re-publication of the essays of Dr. Trall which recently appeared in the *Water Cure Journal*. It is comprised in a pamphlet of about 40 pages, and illustrated with several wood cuts.

FROM CAPTAIN RYNDERS TO TOM HYER.—The *New York Clipper* states that Hyer is an applicant for the Marshalship now held by Rynders, and with a fair prospect of success. Not being well versed in such matters we are not able to say whether the bully would be much improvement upon the blackguard, though considered a trifle higher.

QUESTION OF EXPULSION.

[Wigfall of Texas having declared that he did not owe allegiance to the U. S. Government and that his State had withdrawn from the Union, a motion was made by Foster of Connecticut to expel him. The following report is given of proceedings in the Senate on the 11th, in relation to that question]

The Senate resumed the consideration of Foster's resolution for the expulsion of Senator Wigfall and Mr. Clingman's substitute.

Mr. Foster had offered the resolution neither as a party or a personal question, but had acted in accordance with his duty considering the avowal of the Senator. He differed altgether from Mr. Clingman, that a State has the right under the Constitution to go out of the Union.

Mr. Foster said the Senate owed it to itself not to allow a seat here to one who avowed he was a foreigner, and owed no allegiance to the country to which he belonged, but to a foreign Government, and if that Government happens to take up arms against this Government and seize its property, and expels from its territory, by force, the troops of the United States, it became a very serious objection, and it was inconsistent to allow one so circumstanced to hold a seat here. He had no personal feeling in the matter.

Mr. Foster then argued against Clingman's substitute, which admits the right of secession, but no such thing was known to the Constitution, which was too plain on this point to argue or admit of a doubt. He held that the Senator was entitled to a seat on sound constitutional grounds, whether Texas seceded or not. That State, by withdrawing from the Union, could not withdraw him from that body.

Mr. Clingman replied that if the accounts were true, Texas had called a Convention and passed an ordinance of Secession which had been ratified by the people, and if the act was valid, Texas is no longer one of the States, and he took it for granted if Texas seceded she is not entitled to a representative here. The Senator from Texas believes his State has seceded. The Senator from Connecticut says the act of secession is invalid. Then the Senator from Texas is entitled to a seat unless an erroneous opinion disqualifies him. Was it ever maintained that because one Senator differed from another on a constitutional question, that that was a reason for expelling him? If it is an error for the Senator from Texas to believe that his State has a right to secede, why not expel the Virginia Senators who hold the same opinions, and especially why not expel those who declared it and have gone away. No motion is made to expel Jeff. Davis, who is at the head of a foreign republic, and who has advised the seizure of arms and forces. He (Clingman) did not think the avowal of Mr. Wigfall a sufficient ground for his expulsion.

He continued at some length, arguing that the course of the Senator from Connecticut was not a proper one.

Mr. Mason contended that the resolution was one of expulsion for what the Senator from Texas said on this floor, and he said if Foster thought that Wigfall ought not to occupy his seat because he was not a citizen, he ought to move to refer the subject to a committee so that if facts warrant, the seat be declared vacant.

Mr. Foster asked whether after the Senator from Texas had been duly elected by his State and admitted as a member here, they could enquire into the legality by which he holds his seat, a new fact arising which did not exist at that time.

Mr. Mason was very certain if the Senator was not entitled to a seat, it could be vacated whenever the fact warranting such a course should be disclosed. He defended the course of Wigfall, and said if it be a punishable offense to allege a constitutional truth, then the resolution may be well founded. For one he (Mason) recognized no allegiance to this government; none whatever, and here he took his position along-side the Senator from Texas. He owed allegiance to Virginia and no one else. Did the Senator from Connecticut resist the doctrine of constitutional law, and hold the government of the United States still sovereign? If he did, God help him. So far as the Senator from Texas has committed an offense by saying he owed no allegiance to this Government, he stood by his side, and he should be unfaithful to Virginia if he did not. Allegiance here is that which is due from one citizen to sovereign power, and he knew no sovereign except the State. He denied that the act of separation was a nullity, and he said that not only Virginia denied it, but six States denied such a doctrine, and have formed a government and prepared to sustain itself if attacked.

Mr. Hunter considered the resolution as one of censure for the mere expression of opinion, the Senator from Texas having done nothing more than declare his belief in secession, and continued at length advocating State rights.

MRS. J. ELIZABETH JONES lectured before the Lyceum at Antioch College, on the 23rd ult.; subject, Moral Beauty.

THE AMERICAN AGRICULTURIST has our thanks for a package of garden seeds. The editor scatters his papers and seeds with impartial liberality, enriching the minds of his readers, and beautifying the soil around their homes. The paper is well worth the subscription price—$1 a year—and in addition to this, each subscriber receives a gratuity of seeds.

☞Parson Brownlow says that South Carolina is in the condition of the fellow who said, "It is nothing to get married, but it is hell to keep house." It is pretty much so.—*Exchange.*

What is pretty much so? That South Carolina is in a certain condition, or that it is nothing to get married, &c?

SOUTHERN CORRESPONDENCE.

A considerable time since a number of the "Home Journal," published in Brownsville, Tenn., came to us with a request to exchange. The Bugle was accordingly sent. But it appears from the following communication, written upon a returned Bugle, that the *Journal* has been discontinued, a fact of which we might long have remained in ignorance if it had been left to us to discover it, for we had not missed the paper from our exchanges.

BROWNSVILLE, Tennessee.

You will please discontinue sending this vile, filthy and lying sheet to either the Journal or Atlas offices, as both papers of which I was Editor, and publisher, have long since stopped publication. And if they were still in existence, I am satisfied that there would be no call for your slanderous and infamous "Bugle."

You have already poisoned the minds of the Northern people to such an extent by your calumnious sheet, and as a consequence, separation, and perhaps civil war, is now upon our doomed country. Upon your heads be the horrid consequences,

Very Truly,
J. T. MANN,
Editor and Proprietor of Journal and Atlas.

SLAVE-HUNTING IN NEW YORK.

A DARING attempt, was made on Saturday last, in this city, to carry off into slavery, without any legal process whatever, a fugitive from Southern oppression. The name of the fugitive was John Bell, who, with his wife and child, left the service of William Crawford, a tobacco merchant in Greenbrier County, Va., between six and seven weeks ago. They all travelled afoot until they reached this city, on Wednesday, 27th ult. Here he went about asking for assistance to "get on." Among other places he went into a store up town, where one of the clerks, after hearing his story, said he would take him to a friends who would help him to get to Canada. Bell went with the clerk to a place, a description of which would very well answer for the United States Marshal's Office. Here the parties were very friendly toward him, and finally induced him to go to the Northern Hotel, corner of Cortland and West streets. It was then a little after noon of Thursday, and he sat down at the hotel to what he deemed a princely dinner with fine liquor accompaniments

In the course of the afternoon he assisted in putting some boards and timber up from the back yard, through a window. Afterward, one of the men who had accompanied him to the hotel—a large, stout man, with a mustache—now proposed to hire him at $20 a month, to take care of four children, and do other work about the house. He said, "You boys down South can generally fiddle and sing; can you fiddle some?" "I can play two or three tunes," was the reply. The big man said he would go and get a fiddle. He soon returned and told John they had better go up stairs where nobody would be disturbed. The negro, accompanied by three persons, went up several stories, and finally stopped in an apartment, where instead of the fiddle were produced a pair of handcuffs, which the men applied to their victim, although they used no violence, and pretended to be his friends. During the night two Irishmen watched him—the porter Joe at first, until relieved by another servant named Dennis.

On Saturday afternoon the handcuffs were taken off, and one of his good friends said he was to go with them to Albany. They had made some changes in his apparel, putting on a glazed cap and different pants. A little before 3 p.m. his three friends got him into a close carriage, and accompanied him to Pier No. 13, the wharf of the steamer Yorktown, for Norfolk, telling him on the way not to attempt to look out. They arrived at their destination just about the time the Yorktown was to leave. John's suspicions, however, had been for some time aroused, and after the party had alighted and had reached the end of the gang plank, and an attempt was made to force him aboard, caught hold of the gang plank, and with so strong a grasp that the kidnappers could not unloose him. Then he commenced to hollow, and said that they wanted to take him South and sell him, with other exclamations, which attracted the attention of bystanders, among whom was officer Armstrong, of the steamboat squad. The officer ran at once to the scene, and asked the parties if they had any papers to warrant their taking away that man. Ex-Councilman Cornelius W. Campbell said they had not, but that Lorenzo de Angelis, a deputy in the Marshal's office had the papers.

The kidnappers finding that they were discovered, took themselves off very quickly. Indeed, they disappeared before the negro got away, though he evinced a disposition to leave the scene as soon as possible. He went off at a back or side gangway, seeming very much bewildered, and frightened half to death. The negroes about the dock shoved him along, however, and he got upon a dray, and was driven off. About ten minutes afterward, a large, stout man, with a mustache, appeared on the wharf and asked officer Armstrong if he had the nigger, and added that if he had been there, no God damned crowd could have got the nigger away. The officer asked if he had the papers. The big man said no; but that they would be there, though not before the boat left

The ex-Councilman Cornelius W. Campbell above referred to, we believe is one of the keepers of the Sons of Malta saloon, Heenan's headquarters, No. 839 Broadway. To what extent Marshal Rynders is implicated in this business, does not appear.

The immediate actors should at once be arrested. Even with a warrant, they would not have had the right to force the man on board a vessel until he had a hearing before a United States Commissioner. But they were acting without any warrant, none of the United States Commissioners having issued any, and no affidavit was made upon which a warrant could be issued. A few months ago, a colored man named John Thomas was taken to Richmond by two Marshal's officers in this way, without any warrant or hearing of the case before a United States Commissioner.—*Tribune.*

THE UNDERGROUND RAILROAD.—The Rev. W. M. Mitchell of Toronto, has published in England a book on this subject.

If Mr. Mitchell's statistics be correct, no less than twelve hundred slaves are annually conveyed into Canada; though we cannot but be incredulous as to the amount. They are taken from one friend to another, and only by night, untill the borders of Canada are reached. Six to twelve miles are the ordinary journey of a single night. Of course, such a system must embrace a great many persons, and have an organization not unlike that of a postal department. In Canada it is estimated that there are now forty-five thousand fugitive slaves from the United States. The negroes are a gregarious race, and they are disposed to settle in villages and towns, and to cling together. They are said to be better farmers than the Irish, or even the Canadian French. The thousand fugitive slaves in Toronto wash linen, make shirts, are blacksmiths, bricklayers, carpenters, shoemakers, painters, ect. There are six colored grocers in the town, and there is one colored physican. One fugitive slave is worth a hundred thousand dollars. But the headquarters of the negro race in Canada is Chatham, on the Thames. Of its population of six thousand, two thousand are colored. Of the material prosperity, as well as the moral worth of the negro race in Canada, we have conflicting accounts; naturally enough, as each man's report is colored by his prepossessions. An accurate and unbiassed statement of their moral, social, material and sanitary condition would be of considerable value We should be surprised to learn that this tropical race throve well in the rigorous clime of Canada.—*Boston Courier.*

Receipts for the Bugle, from Feb. 10, to Mar. 11.

☞Subscribers whose names are receipted below will be furnished with a marked copy of this notice, so they will have no excuse for not examining their receipt, and ascertaining whether it be correct. If incorrect, we will rectify the error it prompt notice is given; but you must not ask us to correct mistakes made in the acknowledgment of receipts, if you suffer months to elapse before notifying us of the same.

John Gordon, Salem,	$9 00	
Mary Pratt, Charlotteville,	2 00	871
B. Ballard, Lancaster,	2 00	876
Joseph J. Windel, New Garden,	1.50	854
Henry McMasters, Akron,	1.50	854
W. D. Stevens, "	1 50	854
A. Berg, "	1.50	854
James Miller, Mt. Erie,	1.00	836
Boon and Twibell, Montpelier,	3.00	854
Joseph F. Nash, Welshfield,	1.00	847
George Riker, New Philadelphia,	25	841
John Wagoner, "	75	829
J. R. Jennings, Akron,	1.50	855
Samuel Wells, Cuyahoga Falls,	1.50	855
Richard Foster, "	1.50	855
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T. D. Tomlinson, Marietta,	1.50	852
Thomas Hanse, "	1.50	856

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☞$1 50 PER ANNUM, INVARIABLY IN ADVANCE.☜

☞ISAAC TRESCOTT is duly authorised to receive all monies on account of subscriptions on the Bugle.

THE BUGLE can be obtained, every Friday, at Isaac Trescott's Book Store on Main street, Salem, Ohio.

Pittsburg, Fort Wayne and Chicago Railroad
WINTER ARRANGEMENT.

GOING WEST.

Mail Train leaves Pittsburgh,	1.40 a m
" " " Columbiana,	4.44 a m
" " " Salem,	5.11 a m
" " " Alliance,	6.10 a m
Arriving in Chicago,	11.00 p m
Express Train leaves Pittsburgh,	1.40 p m
" " " Columbiana,	4.34 p m
" " " Salem,	5.01 p m
" " " Alliance,	5.56 p m
Arriving in Chicago,	10.40 a m
Alliance Accommodation leaves Pittsburgh,	1.50 p m
" " " Columbiana,	5 52 p m
" " " Salem,	6.30 p m
Arrive at Alliance,	8 00 p m

GOING EAST.

Mail Train leaves Chicago,	6.50 p m
" " " Alliance,	11.30 a m
" " " Salem,	12.25 p m
" " " Columbiana,	12 50 p m
Arrives in Pittsburgh,	3.40 p m
Express Train leaves Chicago,	6.10 a m
" " " Alliance,	10.30 p m
" " " Salem,	11.09 p m
" " " Columbiana,	11.35 p m
Arrives in Pittsburgh,	2.30 a m
Alliance Accomodation leaves Alliance,	5.50 a m
" " " Salem,	6.45 a m
" " " Columbiana,	7.26 a m
Arrives in Pittsburgh,	11.40 a m

CLEVELAND AND PITTSBURGH RAIL ROAD TIME TABLE.

Commencing Monday, Nov. 26th, 1860:—Trains leave Alliance as follows:

GOING NORTH.

Mail, 5.38, a m, arrive in Cleveland, 7.40, a m
Express, 5.33, p m, arrive in Cleveland, 7.30 p m

GOING SOUTH.

Mail, 11.42 a m, arrive in Pittsburgh 4.00 p m
Mail, 11.42 a m, arrive in Wheeling 6.20 p m
Express, 10.42 p m, arrive in Pittsburgh, 2.40 a m
Express, 10.42 p m, arrive in Wheeling 6 25 a m

RETURNING TRAINS LEAVE

Cleveland,	9.40 a m and	8.45 p m
Pittsburgh,	1.40 a m and	1.40 p m
Wheeling,	10.50 a m and	9.50 p m

J. N. McCULLOUGH, Prest.
F. R. MYERS, Gen. Ticket Ag't.

Ambrotypes, Photographs, and Ivorytypes,
TAKEN AT THE NEW YORK
PICTURE GALLERY,
Over Horner's Store, Salem, Ohio, at Holiday prices until after the 29th of Jan., 1861.
L. B. SILVER, Proprietor.
Salem, Dec. 29, 1860.

UNDERTAKING.
All kinds of COFFINS furnished at short notice, and everything appertaining to the business attended to, by
ROBERT HOLE.
Salem, Oct. 27, 1860.

SALEM
SOAP & CANDLE WORKS.
H. P. ADAMS & SON,
CORNER OF MAIN AND LISBON STREETS,
MANUFACTURERS OF
Every variety of Washing and Toilet Soaps, and Refined Tallow Candles.
☞Cash paid for Tallow; Grease taken in exchange for Candles or Soap.
Salem, Dec. 15, 1860.

JAMES BARNABY,
ATTORNEY AT LAW,
SALEM, COLUMBIANA CO., OHIO.
Office over Cheesman & Wright's Hardware and Drug Store.

HARRINGTON!
Is for sale by
MRS. H. F. M. BROWN,
288 Superior St., Cleveland, O.
Price, $1.25. Postage 25 cents.

BOOKS AT COST.
MRS H. F. M. BROWN, 288 Superior St., [a few doors east of the Public Square,] Cleveland, O., has for sale a general assortment of
ANTI-SLAVERY BOOKS,
Among which are:
Shamah in Pursuit of Freedom, $1.25. James Redpath's Life of John Brown, $1.00. Helper's Impending Crisis, $1.00. Unconstitutionality of Slavery, by Lysander Spooner, 50 cents. Echoes of Harper's Ferry, $1.25; and a variety of other Books, all of which will be sold 30 per cent less than the retail price.

NEW BOOKS:

WEBSTER'S UNABRIDGED DICTIONARY
PICTORIAL EDITION 1600

The subscriber has now got on a Complete Assortment, and is prepared to furnish everything in the line of
BOOKS, STATIONERY, AND WALL-PAPER!
Foley's Celebrated Gold Pens,
All Warranted to give Satisfaction.
Spencer's Writing Books—Wholesale and Retail
Books of the American Sunday School Union
Bibles, Prayer-Books, Hymn-Books, and all kinds of
Theological, Historical, Poetical, Scientific,
AND
Miscellaneous Books.
SCHOOL BOOKS OF EVERY DESCRIPTION!
Best quality of Writing-Paper, at Wholesale or Retail. Blank-Books, Memorandums, Pass-Books, and everything else pertaining to the business.
J. M'MILLAN.
Salem, Oct. 27, 1860.

THE CLOSING OF THE
CAMPAIGN OF 1860.
GRAND RALLY AT THE BROADWAY
CLOTH AND CLOTHING
HOUSE.
Well known as the Largest and Cheapest Clothing House in the Country, Celebrated for its
CHOICE STYLES OF GOODS!
FASHIONABLE CUT!
NEATNESS OF FIT!
AND
DURABILITY OF WORK!!
We keep no Eastern Work. Every Garment made up here by Superior Workmen, of Goods bought direcly of the Manufacturers and Importers, and Warranted well made.
REMEMBER THE PLACE;
Sign of the American Flag, Street's Block,
BROADWAY, SALEM, OHIO.
H. WEEKS & Co., Proprietors.
Salem, Nov. 3, 1860.
☞Branch House, West end of Buckeye House, Alliance, Stark County, Ohio.

VARIETY & NOTIONS.
Having just returned from the East, I take pleasure in announcing to my numerous customers and the public, that I have a large and carefully selected stock of
DRY GOODS AND NOTIONS.
Please call and see my
White and Brown Muslins, Irish Linen, Fine Muslin, Delane, Cashmere, Gingham, Calico,
White and Colored Flanel, Shawls, Mens'
Under Shirts and Drawers, Wool and
Zepher Hoods, Head Dresses,
FANCY HAIR PINS,
and Shirt Fronts;
Combs and Brushes, Embroidery, Suspenders, White, Drab, and Blue Yarn, Silk, Oil Cloth, Hosiery, Gloves, Toys, Sewing Birds, and Notions of almost every variety.
I have moved my Notion and Variety Store, opposite the Town Hall, and One door West of Callahan's Shoe Store, where I shall be pleased to wait on all who will give me a call.
Thankful for past favors, I still hope for a liberal share of public patronage.
E. E. BARR.
Salem, Nov. 3, 1860.

JOB WORK NEATLY EXECUTED.
BLANK DEEDS, Mortgages, Judgment Notes and Summons for sale at this Office.

The right of secession implies, of course, the | It is claimed that a numerical majority have a | be abrogated." | ally worthless.

Woman's Rights.

(The following Address has already been published and circulated by members of the General Assembly in a pamphlet form, as will be inferred from the note accompanying it; but presuming that it has not reached a large proportion of the subscribers of the Bugle, we transfer it to our columns.)

COLUMBUS, Feb. 4, 1861.

MRS. J. ELIZABETH JONES:

Respected Madam:—The undersigned, members of the General Assembly of Ohio, having listened to your Address to the Committees of the two branches of the Legislature, in the presence of the members and a large audience, on the evening of the 1st inst., respectfully request a copy of the Address for publication. Its publication is desired both for the benefit of the General Assembly, and for the advantage of the cause which you wish to promote.

W. P. Sprague,
T. R. Stanley,
J. Q. Smith,
J. D. Cox,
Thos. Moore,
Geo. W. Holmes,
E. Foster,
G. Harsh,
Tom. J. Orr,
Wm. O. Collins.
F. D. Parish,
James Monroe,
Wm. Bonar,
M. McCall,
Theo. Breck,
A. L. Brewer,
S. Potts,
S. Glass,
C. A. White,

ADDRESS.

Mr. Chairman and Gentlemen of the Committee.

We do not appear before you on the present occasion for the purpose of claiming at your hands a legislation that shall be partial in its operations or of questionable benefit to community. We shall not ask you to repeal old statutes, concerning the beneficence and wisdom of which the better portion of our people are divided by doubt, but shall pray you to recognize and provide for the security of rights, the existence of which no just person can deny. Some one of our statesmen, I think it was John Quincy Adams, expressed an idea like this: every human being comes into the world endowed with certain rights, and if all the power in the universe were concentrated in one single effort, it could not destroy the least of them all. In other words, they are inalienable, and lying deep down in the nature of man, deeper than laws deeper than constitutions, deeper than customs sanctioned by hoary antiquity. With a conviction of the truth of this position, and standing upon a platform that was erected by the great Architect himself when he laid the foundations of human society, the work before us is by no means arduous. The validity of our claims may be the more easily tested also, from the fact that this nation adopted, theoretically, the doctrine of equality at its commencement, and sealed it with human blood, and wrote it out in history in characters that will never die. And we have, besides, the cardinal idea of the Christian religion to sustain us. We have those great first principles of equality that were inculcated by the great Teacher himself, to produce harmony and happiness among the children of the Father. It cannot be disputed then, that whatever promotes that equality, whether it be law, civil, political, ecclesiastical, or social relations, advances the general and individual interest of all parties concerned.

Certain rights are called natural, others conventional. Among the former is the right to life, to person, to property, or the avails of labor, to government, to one's children, and the custody and control of them, the exercise of conscience, and the full developement of all the faculties. Men in all ages have contended for these rights—in defence of them they have spread the bloody sacraments of the battle-field, and martyr spirits have suffered in the dungeon and on the block.

The history of our civilization presents the humiliating fact, however, that the dominant party who have guarded with jealous care the rights of property, conscience, and political sovereignty, after having achieved their own freedom, impose upon others an oppression often no less galling than that which they resisted. Even Cromwell who tore off a nation's shackles as with a madman's strength, immediately rivited the chains of military despotism. The Puritans fled from the fagot and the stake in the Old world, and kindled the fires of persecution in the New. Our fathers, the best men of their age, *heroes every one*, resisted unto death a trifling tax, and then compromised the liberties of more than half the people. And this appears to be the extent of human developement in the direction of justice. The Britons begged the Romans to remain on their island as their protectors—their rulers. But the Saxons established a new order, they could govern themselves and thought they could govern their neighbors. This rule has been perpetuated. And now, with the aid of increased light and knowledge, we look down the vista of time, and imagine a period, when men shall govern themselves, and allow others to do likewise, not even excepting the women and negroes.

The period appears to be rapidly approaching, when men must cease to deal in glittering generalities. If they profess to believe in justice, they must practice it. The strength of the State, like the happiness of the family, must depend upon the harmony of its internal relations. If we cherish any system of oppression, let it be more or less gross, which makes a large class in our midst the natural enemies of our institutions, we weaken the bond that binds us together. It is exceedingly impolitic, and unwise, to throw unnecessary legal restraints around individuals which embarrass, and irritate, and engender bitterness toward the laws, or the makers thereof. This brings me to the subject of discussion—the legal position of the married women of this State. It makes no difference whose rights are denied so far as sex is concerned. Women feel wrongs as keenly as men, although they may not resist them in the same way.

I sometimes wonder if gentlemen ever fancy themselves in the legal condition they assign us. The scriptural injunction says, "Remember those in bonds as bound with them." If we would know the weight of human woe, as it is felt by him who lies crushed beneath it, we must put our soul in his soul's stead. Would it not be well to exchange positions, and let us rejoice for a time in the dignity of our God-given rights, and let men take the civil disabilities with all the wrongs that grow out of them? Not that we want their places in any other sense, or that we think they could fill ours They have not intuition and judgment for that. But the civil condition we will exchange, gentlemen, if you please. We know it will not be agreeable to you. To be in our place, even in imagination, will doubtless stir your proud Saxon blood, and set you to thinking of fire-arms and munitions of war. But perhaps a change, or looking at the subject through a different medium, may quicken your moral perceptions, and give new direction to your sense of justice. Let us try, and see how it will work.

While unmarried, you are free, it is true. Your personality is a fixed fact in civil law. Your time, your talents, your earnings and your property are all yours. You have no protection for them, however. Your are at the caprice of legislation, which *may* richly endow you with privileges to-day, and sweep from you every vestige of freedom to-morrow. But this is your sphere. Government is the natural right of women, and not of men, we are supposing.

As you advance in life, you conclude that marriage is the highest and best form of human society; and you resolve to forego this right to personalty—this great premium on celibacy, and enter upon that relation. The ceremony is completed, and your indentity is lost in the person of your wife. The ring with which you are wedded, is a symbol of her proprietorship. The earthly goods with which you are endowed, are the necessaries of life. Before that event you received a fair day's wages for a fair day's work, but now, if your employer pay you, it is at his risk. The wages are not yours—they belong to your wife. She is the legal owner of your time, and the avails of it, and can compel your employer to render to *her* remuneration for the same. No matter how much you earn.—You are entitled simply to food and clothing.—You may have more, you may be clothed in purple and fine linen, and glitter with jewels. That will depend wholly upon the means, the taste and the vanity of your wife. She may give you more than you earn, or she may give you less. That is for *her* to say, and from her decision there is no appeal.

Again, you are assailed in person or reputation, foul-mouthed slander may spit his venom upon you, or, you may meet with an accident—may be crippled for life by the negligence or malice of some individual, or company, that is abundantly able to make restitution. But how can you get redress? What does the law know of you? If your wife cares enough about the injuries you have sustained, to bring a suit, it may be done; and if damages are recovered they will go into her pocket, and not into yours.

During coverture you inherit a small estate, from your parent or some other relative; and this you will undoubtedly possess in fee simple. But what benefit do you derive from it? All the issues, rents and profits thereof belong to your wife. You might, perhaps, be allowed to make repairs and pay taxes, but further than that you have nothing to do with it whatever, and will not have so long as your wife lives.

At the time of your marriage, you were an executor to a large estate, but your letters testamentary were revoked by that new relation. Perhaps you were guardian for some orphan in whom you took a deep interest—you stand in the place of a parent who has passed on to another sphere. But the trust was transferred from you to a stranger. What time have you for any fiduciary office? You are wholly merged into the existence of one person, in whom and through whom you must live and move, and have your legal being.

I fancy that all these experiences would seem very strange to gentlemen. You would become nervous, and could scarcely identify yourself, and no wonder, for there is not much of you left in this new order of things to identify. You would say, "If it is I, I have lost myself! I have lost my birthright!" Ah, you forget the solace of the affections, the bliss of domestic ties. Is it not enough to be the husband of Mrs. John Smith, or Mrs. Edward Livingston, or Mrs. somebody else? But I imagine that you still say, "I am so circumscribed! so shut up! so hedged in! I am like the man who felt the walls of the room closing in upon him!" Doubtless you are very uncomfortable, but there must be headship, remember, and law, and custom, and public opinion have made you and your wife one, and that one is the wife. There is no use in complaining, you had better submit graciously as we do. Smile upon your fetters, and declare you have all the rights you want. Cover up the wrong, and then cultivate in your soul an endurance of it all Divine. That is what you admire in us.

I am not through with your legal condition.—Your children grow up around you, and your wife has a paramount right to them. She can bind them out, give them away, appoint guardians at her death, all without your consent, and whether she will exercise this power, will depend upon her disposition, and the circumstances that surround you.

All this time you have been making an effort to accumulate property. You have toiled early and late, you cast in your lot together, and shared with each other all the burdens and trials of existence. You have probably worked more hours in a day than she, and then you had some money as a nucleus to begin with, but that don't matter, your interests are one, and you are both wholly devoted to the main purpose. You have practiced economy, frugality and unceasing vigilance in you pursuit.

At length your wife passes away—she is called to her last account. Now come the wormwood and the gall that penetrate to the inner life. The grave lays its cold honors over your companion, over one upon whom you have learned to depend, one who stood between you and the world, of which you knew but little. You have been disciplined into a subordinate place, living only in the reflected light of another, eschewing all self reliance, scarcely speaking your own words or thinking your own thoughts. The affectional part of your nature only, has had development, and its chief object has departed, and you are left unsupported, unscreened, with a new part to perform, a new character to personate. You are overwhelmed with grief. You are shaken like a reed by the tempest.

The law, however, takes no cognizance of your condition. A settlement of the estate is demanded, and the appointment of legal guardians for your children. I will not go through with the sickening details. I will not show how the property you have helped to acquire passes into the hands of strangers. I will not count up the expenses of administration and of guardianship. I will not speak of the pittance left in your hands, or the insulting provision of the six plates, six cups and six saucers, etc. I will not refer to the right of dower and show that with that paltry sum, you will be forced to struggle on and meet the storms of adversity as best you may. The subject is painfully serious, and I will excuse you, gentlemen, from remaining any longer, as actors, even in imagination, in this frightful drama. May the chalice you press to the lips of woman, never be returned to your own!

I have placed *our* legal condition before you. It would have borne much deeper shades, much higher coloring. Charles Kingsley says that "nature is ten times more gorgeous than any man dare represent her." So with this subject,—there is far more involved in it than we dare tell. Now we inquire, with much earnestness, has not the time come for change? Does not woman endure hardships enough, without unequal laws to embarrass her? Does she not suffer anguish enough, without unjust statutes to degrade her?

I understand that gentlemen are afraid that the legislation we seek will develope and individuality that will result in antagonism in families. They have more reason to fear *antagonism*, if they do not grant our prayer. Oppression changes the smile of kindness into the tinge of resentment, the look of tenderness into the fierce and flashing glance, the tones of the voice, soothing and sweet as the harmonies of heaven, when breathing the language of conjugal unity, into harsh and discordant accents, uttering menace and reproach. A proper abhorrence of the unjust laws that degrade woman, rendering her a mere dependent upon the bounty of man, and robbing her of parental rights, is already kindled in her bosom, and the time is coming when she will openly disclose all the sense of wrong that has lodged itself there, and disdain to hide one emotion of honest indignation. No one need anticipate any abatement of this displeasure by withholding justice; on the other hand it will grow more and more, by the food it has to feed on. Woman has heard the clank of falling fetters all over the world, and has earnestly asked, "Why may not I too be disenthralled?" She has drank of the spirit of freedom and found inspiration in the draught. Men may try to reverse the order of nature, they may forbid the grass to grow, and the seasons to change, or, as the poet says, they may try to stop the thunderbolt, and turn back the light of the sun, but they need not try to crush out the spirit of Liberty that has consecrated the middle of the nineteenth century. They may suppress its manifestations for a time, they may exile its Garribaldi, but the hour of its triumph will as surely come, as did the triumph of Italy's Liberator.

The wise ruler always seeks to avoid collision between the interests of his subjects. I speak of men as rulers. The *Cincinnati Enquirer* once stated an undeniable fact, by saying: "Politically, there are but two classes of people in the United States—citizens and subjects. The former are native born white men, and foreign born white men naturalized. The latter are aliens, negroes, women and children." This states the case plainly, though not in language altogether pleasant to the ears of those who wish to preserve a reputation for devotion to the welfare of woman.

A wise ruler, as I said, tries to harmonize and promote the interest of *all* his subjects. How admirably England's maiden monarch managed the question of monopoly. By a few words—a single act, she changed the deepest indignation into benediction that rent the air. The unwise ruler imposes burdens too grievous to be borne. When the subjects of James II., resisted the heavy hand that he laid upon them, he invariably said "so much the worse for them." But when he found himself an exile at St. Germains, it was so much the worse for him. Only for that dogged obstinacy, that petty tyranny, his descendants who are now wanderers, might be the reigning dynasty over a nation so vast that her morning drum-beat circles the earth with the sun.

Men say, our laws are very well as they are. We shall not better them much, I fear, by change. One says, my wife and I get along well enough now. Very likely. I trust there is not one man, I hope there is not, in all your Legislative body, who does not practically recognize, in his own family that equality which our petition demands. But go abroad, go into the highways and the by-ways, go to the abodes of wretchedness and woe, where women toil late and early for a scanty support, and where children cry for bread and there is none to give them, and you will learn that a large proportion of this suffering is owing to the inferior position that woman has occupied. She has had prejudice to oppose her, unjust laws to rob her, and barbarous usage to crush her. Go to your pauper establishments, to your county poor houses, and hear from her own lips the story of the widow's wrongs. She will show you that her dower being insufficient for support, she was thrown upon the generosity of her children, and *that* failing her, there was nothing left in her decrepitude and age but that humiliating resource. It is very well with your wife, I dare say, because you individually, are so much better than the laws. But how will it be with that daughter of yours, who is now one of the brightest associations of your home—around whom cluster fond hopes and expectations? *She* may not always be the favored child of affluence. Others with hearts as light, have been forced to struggle with misfortune. The current of her life, instead of flowing serenely onward, radiant with beauty and promise, toward universal peace and harmony, may be turned away backward, and forced to channel its way through dark and thorny mazes, downward and downward, toward unmitigated sorrow and despair. Oh why should you let the occasion slip now, to do justice to the sex to which she belongs!

It may be said that all the legislation which has had for its object the amelioration of the hardships to which woman is exposed, is forgotten. Not so. We are sincerely thankful in behalf of that class whom the law has kindly gathered into the family homestead, and guarded with intrenchments that no heartless creditor can surmount. And when we remember too, that it is impossible for the husband to alien the homestead, without the consent of his wife, and that his death, even, cannot eject her, if she have children living with her, we cannot be unmindful of this beneficent law.

And again, we are grateful that when the husband shall violate the provision which exempts from execution, goods or chattles for the use of the family, the wife may bring and prosecute an action in her own name, for the recovery of such property or its value in money. This is surely a step in the right direction. We are elated with hope, for here appears to be an effort to resuscitate the legal remains of the wife. If they are not endued with vitality they have the benefit of automatic machinery, at a given time, for a given object.

We rejoice also in the statute which enables the wife to make contracts for her own labor, and that of her minor children, and collect earnings when her husband is intemperate, although it will not be of much practical use, for women will be very slow to avail themselves of its advantages. In cases of extreme drunkenness, only, does the wife gather force enough from her necessities, to vindicate her rights.

There is another provision which we not only appreciate, but one which, we think, distinguishes Ohio in her legislation among her sister States. I allude to the personal and real estate all descending to the widow where the property has been acquired, and there are no children. This is a recognition of the rights of the wife in the common estate, which we have not had before. Here justice enters the very citadel of oppression, and shakes the old time worn usage, that is heavy with the rust of ages, to the very dust. It has, however, one very serious drawback, as all class legislation must have. Far be it from me to insinuate that the General Assembly of 1857 meant to offer a bounty upon crime: and still farther be it from me to presume that in this great State of Ohio, there is one woman so wanting in maternal tenderness as to commit the act of infanticide. But here is a fact, patent to all who read the law, that the motherless are invested with rights which are wholly denied to those who have children. Those who will forego the possession of such jewels as were the Roman mother's proudest boast, shall possess an inheritance that the mother of no living child can claim. Look at it! The Ohio matron, who spends her time and strength in raising children, who goes bravely down to the gates of death to give them life, who loves them most tenderly when they are most unloveable to all the world beside, who counts all labor, peril, sacrifice for them as naught; who gives them as they grow older, daily lessons in justice and benevolence, in knowledge and virtue, that they may be wise and good, who guards with vigilant eye the path of her young sons that they may be prepared to enter upon the duties of life, to fill the places that you now occupy, the very seats, perhaps, in which you now sit, the noble matron who is doing this, and whom the Solons of our time might honor themselves by exalting, is placed in privilege beneath the childless widow, and made the victim, in property rights, of a law which disgraces the country in which we live. A stranger who had no other means of judging of the character of our people, than the laws and usages relating to married women, would unhesitatingly decide that we considered marriage for women, and maternity, as dishonorable, because both are punished with heavy pecuniary risks and losses.

Do not misunderstand me. We do not complain that such a law (giving the childless widow all the property) has been made; but regret that its provisions were not ample enough to include the mothers as well as the motherless. We welcome this action as an indication of a sense of right, partially applied, and trust that it is a forerunner of equal and exact justice—a voice crying in the wilderness, preparing the way for Christian equality under the law.

We give all credit and honor to those who have attempted to lessen the legal inequality between the sexes. Some of their measures are good, others are specious, and when analyzed the seeming justice disappears, and the actual benefit women derive from them is to be estimated by homeopathic measurement. Take for instance the law of 1846, which vests real estate in the wife. Shall I tell you of our disappointment in that law, and that all our visions of approaching legal equality were dissipated by ascertaining that the husband was introduced as a *tenant* for life? The law gives to woman the right to property, and to her husband the proceeds of it—makes her the possessor in law, and him the possessor in fact—gives her the glorious right of having the deed recorded in her name, and him the right of collecting and using the rents. Certain personal property, notes and bonds, will remain hers, until he reduces them to possession, and that he may do *without her consent*. I think I am not mistaken.

A few words in relation to our prayer. We ask that there shall be no distinction upon the statute books of our State, founded upon sex; but that man and woman shall stand side by side in the equality with which God clothed them. We ask to be protected in the avails of our labor. I am utterly unable to make an argument on that point. The right is so obvious, it has so long had place among the political maxims of our people, that "He that digs the gold out of the earth is entitled to it, and that against the universe," that to attempt proof appears to me as absurd as to try to make self-evident truths more apparent. I know that society has come in with its laws and regulations and qualified this axiom in certain cases, for certain reasons.

Slaves, minors and convicts do not possess their earnings, on the ground that the first owes service to his master, (a false position, of course), the second to his parent, and the third to the State. Now why should the married woman be placed on a level with these classes? She is not presumed to be a chattel personal, she is not a minor who owes obligation for support and instruction, she is not a criminal who should be punished by the alienation of her right to wages. She was taken under Christian usage to be a help-meet for her husband, and having fulfilled that office, if circumstances are such that she engages in a separate business of her own, why should she not be able to control the avails of it? *Now* it goes to discharge debts that her husband has, perhaps, foolishly contracted; goes to pay his neighbor's debt, whose note he has endorsed; goes into the clutches of the modern Shylock, who does not scruple like him of old to take all the law allows, regardless of consequences. Oh, could you have seen the utter extremity to which families in this State have been reduced within a twelve-month, under the operation of that law, you would not let the sun hide himself again below the western horizon before you proposed a bill, securing to woman the avails of her own labor.

These remarks apply to women who have a separate business of their own. Generally, the earnings of the wife all go into the common estate. *That* is acquired by the joint exertions of husband and wife, we pray that it may be jointly owned. Women do quite as much toward getting a living as men. It matters not which works at the available products of the farm, the shop, or the mill, or any other branch of industry; it matters not which does the cooking, the washing and the sewing, so far as the right to the result of the combined effort is concerned. Let me illustrate it. Two men, James and John, go to California, and engage in mining. They enter into partnership, do their own cooking, and take turns. One day, while John is cooking dinner, James happens to find, and dig out a quantity of gold—a hundred dollars worth. How do you think that gold will be divided? Will James pay John twenty-five cents for cooking the dinner, and then appropriate the balance to himself? If he does, it will be the last appropriation he will make, I venture to say. I think this is not the way partners deal with each other. They will divide equally, or rather, they will jointly own the gold. The cooking was just as essential in the business as the digging. The application to the daily avocations of husband and wife, is apparent.

I shall be told here that many women do nothing—they are supported, and consume the product of the husband's toil. There are, doubtless, some of that description, and very likely it is less their fault than the fault of their fathers. But I would like to see the Ohio matron, the mistress of a house, and the mother of children, that does not work. She may not do the drudgery of her kitchen, but that does not lessen the value of her labor. She may have servants, as many as you please, yet her time, her strength, her life is consumed in that household. She makes the home what it is, and the husband has the benefits and advantages thereof. If he is entitled to these because she is his wife, then she is entitled to the benefits of his financiering skill, because he is her husband; and whatever is acquired beyond the support of the family should be jointly owned.

There is no use in shutting our eyes to the fact that woman occupies quite as important a place in the business relations of life as man, and she is quite as necessary to him, as he is to her. I would like to have some gentleman tell me how much the care, the labor, the love of a patient wife and tender mother are worth. How much is it worth to bring up a family of children, and fit them, even imperfectly, for life and its duties—to heed all their numberless wants, settle their controversies in the right spirit, watch all their ailments and patiently abide their nights of suffering! How much is it worth per annum to seek the comfort and happiness of a husband, to cater to his appetite, to look after his wardrobe, and see that he be prepared to meet the claims of decency? What is it, gentlemen, that gives that indescribable charm to your own homes? Why is the fire in your own grate so much more to you than a fire any where else? Why is the food on your own table, so much better than the dinner you buy? What is the meaning of that strange beauty in the flowers around your own dwelling? And why, when you return to your home, will your heart bound with gladness as you come in sight of the curling smoke of your own chimney? It is the being that ministers within, to whom you are indebted for all this, and I pray you that before you shall meet her again, you will show your appreciation of her, and of her service, by making her an equal legal proprietor, at least, of the earthly comforts you have heaped together.

The absurdity of making the husband the sole owner of the common estate, is most severely felt, perhaps, where the wife possesses all the executive talent of the family, and the property is acquired through her agency. Of course, gentlemen are all unconscious that such cases exist, and the husband himself is nearly always oblivious to the ability of his wife. I heard a man complaining of his hard lot; he had an expensive family to support, work was scarce, and his health poor. I afterward learned that all his claims to intelligence and respect were owing to his wife. She was a teacher, well educated and successful. He was poor and ignorant and idle. A very striking weakness in her to marry him! She educated him, supported him in part, brought up a family and gave them respectable place in the world, and thus she had constantly struggled on with a brave spirit, and an eye single to the good of her household. Her husband was a *good* honest soul as ever lived, but he really thought the support of his family was all derived from him. This reminds one of the man who was riding with his wife in a carriage, and as they approached a railroad bridge, they saw a train of cars coming. The bridge was very fine and highly elevated, and a curve in the road leading to it, caused the train to make a very grand appearance in passing. The husband proposed that they should sit in the carriage and enjoy the view. The wife said no; she was afraid Fanny, the animal they were driving, would get to dancing. "I will take care of Fanny," said the husband; "sit still." She said no; he said yes, and finally his will conquered. The train came, and swept around the curve and over the bridge, making a very majestic appearance; the view was all they had anticipated. But, sure enough, Fanny got to dancing, and she danced so hard that one of the reins snapped in two, and left him powerless to control her. This completely paralyzed the husband, and he sat still. His wife, with remarkable presence of mind, jumped out of the carriage, seized Fanny by the bit, and held her fast till the train had passed out of sight. Then turning to him, she said: "Are you going to get out and help mend this harness, or, do you expect to sit there?" "Oh!" said he, "I am as weak as w-a-t-e-r!" Presently the reins were repaired; they started on their way, and the husband became perfectly absorbed in the very narrow escape they had had, and turning to his wife he said, "Sally Ann, what *would* you have done, if you had been *alone?*"

Under our present laws, no matter what the circumstances may be under which the property is acquired, even if the mother has earned it all, legal guardians must be appointed for the children, upon the decease of the father. If she chooses to act as guardian herself, she can do so only on the same conditions as a stranger. She must give bonds in twice the amount of two-thirds of the property, that she will faithfully keep it for her children, and content herself with the widow's dower. If there be no property, of course the world will not dispute the mother's right to the custody and the care of her children. She may gather them half-starved, and half-naked around the expiring embers of her desolate hearth, and they are all her own. They are hers to support, hers to educate, and society demands that she give them to the world, intelligent men and women. But should there be a little money, they must have a special, a legally appointed care-taker. If there is anything to educate them with, then forsooth, the mother is not capable of doing it, without the aid of the law. If there is any thing to clothe them with, she needs much help in supplying their wants.

Now we ask, and is not our demand a very reasonable one? that the mother be not embarrassed by these legal restraints. This too, is in accordance with the deepest convictions of our wisest and best people, for there is no doubt but a thorough canvass would enable us to present to your Legislative body the names of nine-tenths of the adults of this State, in behalf of this petition. Such a canvass we have not been able to have, and indeed it is wholly unnecessary, for what difference does it make, whether ten or ten times ten thousand ask for justice? If one woman only, and that the poorest of all God's poor, and the most obscure of all obscure people in the State, shall apply for a redress of legal wrongs, is not this Body bound to listen to her prayer, and to deal as reasonably and justly with her as if the united voices of all the people endorsed her claim? Aye, would not such an act reflect far greater honor upon this Body, who for the sake of justice alone, heeded the faintly whispered prayer of one oppressed soul, than to yield to a demand which is sustained by immense numbers, and enforced with political power?

This question, however, we do not urge in behalf of one, or in behalf of many, but for the good of all; and for the purpose also of implanting germs in the body politic that will produce fair and beautiful fruit, that will bless ages yet to come. We would doubly fortify the husband against misfortune and want, by giving his wife property interests, that might serve him in a time of need. We would have protection for woman's labor which would furnish a stimulus to her energies, and lead her into new fields of industry and enterprise, and serve to convert the idle and irresponsible butterfly into an independent executive woman, worthy the place God assigned her—a help-meet for man. We would smooth the path for those who come after us, that they may rejoice in a truer, better life than woman now lives. All legislative reform which benefits us, will benefit them still more. When the Barons, assembled at Runymede, extorted from King John the Great Charter, they did more for us than they did for themselves. The emancipation of the English Press in 1695, unquestionably produced a great and salutary change, but the good it wrought in the 17th century, when the art of printing was in its infancy, and a knowledge of letters by no means a popular attainment, may not be compared to the blessings it confers, now that it has grown to be the fourth estate of the realm, and more powerful than Kings, Lords, and Commons.

So with every progressive movement. Hence, we say, if you will be just to woman, and if she will be true to herself, not only will many of the inequalities in her path be removed, but her posterity will derive incalculable benefits therefrom. Not two hundred years will pass away before results will be produced more beneficial, more elevating to the race, than the boasted improvements of the last two centuries have been able to effect.

I have, let me say, no fine spun theories in relation to what woman may become. My ideal, is no new revelation to man, no angelic being, no Divine oracle, but she is a sensible, practical, self reliant woman; and while she is highly accomplished in the important departments of domestic and parental duties, she is by no means inferior to her companion in judgment, and scholastic attainment, in executive ability, capable as he of standing *alone*, and working out her own plans unaided, and having like him, and independent of him, the power and the means of supplying her own wants.

I believe, as fully as any conservative possibly can, that every true woman always has found, and always will find her highest life at home, in the bosom of her own family. But that does not preclude the necessity of broad culture, thorough business discipline, the necessity of equal and just laws to protect her.

I will close by reassuring you of our conviction of the justice of our claim. We feel that we are right, and the best judgment of all Christendom is with us. But in regard to your Legislative body, we stand before it as the earnest Protestant stood before Weston, who represented the power of the Holy See. "We have the Word," exclaimed the Protestant with great vehemence. "Aye," replied Weston, "but we have the *sword*." So with us. We have the word, we have the truth, we *think* we have the argument on our side; but you, gentlemen, have the power, and whether you will be generous and just, time will soon determine.

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